THE
Speculum Eccleſiaſticum,
CONSIDERED.

IMPRIMATUR,

Hic Liber cui Titulus, [The *Speculum Eccleſiaſticum*, &c. Conſidered, *&c.*]

Nov. 16. 1687. *Hen. Maurice* R^mo. in Chriſto P. D. Wilhelmo Archiep. Cant. a Sacris.

THE PAMPHLET ENTITULED, Speculum Eccleſiaſticum, OR AN ECCLESIASTICAL PROSPECTIVE-GLASS, CONSIDERED, In its Falſe REASONINGS By Mr AND Mr Wharton QUOTATIONS.

There are added, by way of Preface, Two further Anſwers, the *Firſt* to the Defender of the *Speculum*, the *Second* to the Half-ſheet againſt the *Six Conferences*.

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Nov. 14. 87.

To Mr. *A. B.* &c.

SIR,

MANY *days have not paſs'd ſince I took notice to you of the Spurious Authors in the* Speculum *uſed by Mr.* Pulton *in our late Noiſy Conference; I deſired you then to make further Remarks upon that Paper, not ſo much with reſpect to the Author (with whom I will not be concern'd) but to the* Jeſuit *who uſed the Pamphlet, and by uſing it, and offering to ſubſcribe it, made it his own.*

The Author (they ſay) was in the way of being bred a Scholar in Cambridg, *but he is now a Military Man; it is not decent in me to take notice of him, nor very proper for you who command ſo much good Learning, and have daily better Books under your Conſideration; but ſeeing you are a Young Man, and not of years enough to be a Prieſt, Reflections upon his Paper will become you a little better than they would me. I underſtand that you have made ſome Notes already, and now I muſt give you the trouble of making more; for I have (by a very ſtrange Providence of God) received a full and faithful Account of the Papers he fitted for the Preſs in defence of his Quotations; Quotations which cannot be otherwiſe defended than the Perſon in Story defended the Ship, who when his hands were cut off, kept his hold by his Teeth; for being not able to make a better Reply, he has treated our Church,*

and

and our Religion, and my ſelf as a Church of England *Divine, with that roughneſs and incivility which uſually proceeds from men of the moſt unpoliſhed Manners. I know not in any Profeſſion better Men than I have met with amongſt the Soldiery; but this Man who is turned from Black to Red, is the firſt of that Order who has been rude to me:* VICIOUS MAN, PROUD, HERETICK, WOLF, MAN OF GENEVA, *are his uſual Complements: I know you will not make him ſuch returns, nor further concern your ſelf, than as he offereth bad Teſtimonies, and a worſe Vindication of them. I leave it to you, and hope that I need not give you freſh Aſſurances of my being, what I am,*

SIR,

Your Faithful Friend,

THO. TENISON.

To

To the Reverend Dr. Tho. Teniſon.

Honoured Sir,

I HAVE peruſed the Account of the Soldiers Papers, or Defence of his *Speculum*, which you were pleaſed to communicate to me; and find his Defence to be a continued Series of imbittered railings and fooliſh reaſonings blended together in an affected and illiterate ſtile. Such Bravadoes would deſerve no conſideration, much leſs any ſerious Anſwer, if the clamours and confidence of our Adverſaries did not require it, and every Pamphlet unanſwered, were not by an unwary ſort of men eſteemed unanſwerable. However ſuch labours we eſteem not grievous, and are ever ready to diſcover the ſophiſms and falſity of the moſt impertinent Paper, if Truth may thereby receive any advantage, and the more unlearned Catholicks of the Church of *England* be preſerved from Error and Illuſion. We cannot hope any conviction of ſuch an Adverſary as this, who ſeems to have laid aſide all conſiderations of Moral, as well as Chriſtian Religion; and in writing this Pamphlet, not ſo much to have ſought the finding out of Truth, as to have gratified a moſt violent deſire of revenge: Certainly ſuch calumnies and railings, ſuch paſſionate and vehement aſperſions, argue not a Chriſtian and Religious temper of mind, and may juſtly induce us to ſuſpect, that if the Church of *Rome* hath

hath degenerated from the more pure Christianity, some of the more zealous Sectaries of that Church have departed from Christianity it self. Such strange and imbitter'd Calumnies were never used by the Heathen Persecutors against the ancient Christians, and may alone suffice to refute all the Arguments and Reasons of our Adversary: Since Truth needs not the assistance of such exorbitancies; and that Spirit of God, which leadeth into all Truth, is the professed Enemy of them, and so cannot be supposed to accompany them.

As for what peculiarly concerns the *Speculum*, and may oppose my Reflections on it (for I intend to meddle with no more) it is so weak and trifling, so inconclusive and irrational, that I might supersede all farther labour, and remit the meanest Reader to my former Reflections upon the *Speculum*: If your commands and a scrupulous care for the concerns of Truth did not oblige me to make some Animadversions upon this Defence of the *Speculum*. To pass by then his frequent digressions, extraneous Controversies, Personal Accusations, and general Calumnies against all the Reformers and Reformed Churches, which you may please to consider, whether they deserve an Answer from a more Learned Pen: I will insist only upon what strictly concerns the *Speculum*. And first I may observe the strange ignorance and confidence of this man, how devoid of all knowledg of Antiquity, and unacquainted with the rules and methods of arguing received among all Learned men, who thinks it enough to oppose the authority of *Binius*, *Coccius*, or some other Writer of his Party, to the many and unanswerable Arguments produced by you, against some Writings of the Ancients alledged in the *Speculum*, particularly

cularly againſt the Books of St. *Ambroſe*, *De Sacramentis*. As if we were now inquiring the opinion of *Binius*, and not the truth of things; or that we would forego plain and manifeſt Arguments, for the Authority of ſome Zealot of the Church of *Rome*. If indeed we maintained theſe Books to be ſpurious merely upon the Authority of ſome Reformed Criticks, and could produce no arguments for our opinion, no Confeſſion of Learned Adverſaries in favour of it; This way of arguing might perhaps be allowed, and the Authority of thoſe intereſſed *Roman* Criticks might juſtly be produced. But we plead not the ſole Authority of our own Divines, but the merits of the cauſe, the reaſon of things, and evidence of Arguments. To which if we add the Confeſſion of the more ſincere and learned *Romaniſts*, a Confeſſion which could be extorted by nothing elſe but the force of Truth, the Controverſy will be put paſt all Diſpute: And to oppoſe the Authority of ſome few Popiſh Criticks, will be not only unreaſonable, but ridiculous. This I am well aſſured of, that the Reader will find no Writing cited by the *Speculum* under the name of any Ancient, rejected by me as ſpurious, but upon Arguments oft-times unanſwerable, but always highly probable: To which the Confeſſion of ſome learned *Romaniſts* is for the moſt part adjoined.

But to proceed to a particular conſideration of what our Author offers in Defence of his *Speculum*, I will follow his Order, and begin with the Books of St. *Ambroſe*, *De Sacramentis*. Theſe Sir, you had in your Account of the Conference with the Jeſuit, fully proved not to be the genuin Work of that Father; and therefore in conſidering the *Spe-*

culum, I contented my self to say little to it. This our Author undertakes to defend, but instead of answering your Arguments, and those of Cardinal *Bona*, cited by you, produceth the Authority of *Bellarmin* and *Possevin*; urgeth indeed a weak Argument in the words of *Possevin*; but which might equally serve all the confessedly spurious Writings of the Ancients. As that it was Eight hundred years since, cited under the name of St. *Ambrose*, by *Lanfranc*, *Guilmud*, and others. For most of those numerous forgeries obtruded upon the World under the names of St. *Cyprian*, *Hierom*, *Augustin*, and other great men, which are on all hands allow'd to be spurious, were writ before these times, and so easily imposed upon latter Writers, who had neither those opportunities, nor that skill to discern the spurious and genuin Works of the Ancients, which the present Age enjoys. As for *Possevin*'s other argument, that these Books are of a like Stile with those, *De initiandis Mysteriis*, it is wholly false in the judgment of Cardinal *Bona*, a far more accurate and learned Writer. Certainly, in the last, the old *Italick* Version; in the former, the Vulgar Version of the Scriptures, is used; although this Version was not composed and published till some years after St. *Ambrose*'s death. *Bellarmin* offers nothing in defence of this Work, but only reckoning up all the Writings of St. *Ambrose*, according to the printed Editions, giveth to this a place among them.

I come next to the Third Epistle of Pope *Anacletus*; which our Author defends with such an Argument as plainly discovers a most palpable and deplorable ignorance; as that the First and Second Epistles, and the Decrees of *Anacletus* might with equal reason be rejected, as

if

if they were not all equally, and upon the same account rejected by all Learned men of both Communions. What follows, manifests a no less gross ignorance of History, That there is as good authority to prove they are all genuin, as that there ever was such a man as *Anacletus*. For all Historians and Writers of all Ages, who give us a Catalogue of the Popes of *Rome*, fail not to number *Anacletus* among them: but no one makes any mention of his Decretal Epistles before the end of the Ninth Age. Our Author for a farther proof of this matter, refers us to *Binius*. But his Argument is no less unsatisfactory, amounting to no more than this, (*a*) that an ancient Manuscript Copy of the *Liber Pontificalis*, affirms *Anacletus* to have writ Two Decretal Epistles: Since this *Liber Pontificalis* is at most no older than the Ninth Age, and consequently of no better authority than the Epistles themselves. Not to say, That this passage, if true, plainly excludes the Third Epistle defended by our Author; a manifest Argument, that he either never himself consulted *Binius*, or that he is not so quick-sighted, as he would seem to be.

(*a*) Concil. Tom. 1. p. 519.

The *Arabick* Canons of the Council of *Nice*, we have sufficiently proved to be spurious by several Arguments, to which we may add their frequent mention of Patriarchs, a term unknown to the Church till the end of the Fourth Age. Our Author defends them by the authority of *Turrian*, *Alph. Pisanus*, *Coccius*, and *Gualterus*. Their judgment we allow not; their Arguments we will consider. They arise to this; That the *African* Bishops would never have sent into the East, for a Copy of the *Nicene* Canons, if they had not been assured, that more Canons had been made, than those XX. which they had already: And that St.

Athanasius in his Epistle to Pope *Marcus*, affirms Eighty Canons to have been enacted in the Council. As for the last, that Epistle is an evident forgery of latter times, (most probably of *Isidore Mercator*) as all Criticks of the Church of *Rome* allow, not one exempted: And then for the Case of the *African* Bishops, it is notorious that they sent into the East, not upon the imaginary hopes of receiving any more Canons than those they had already, but only to deliver themselves from the vexatious Usurpations of the Bishops of *Rome*, pretending that a larger power had been given to them by the Council, than the vulgar Copies of the Canons of it did insinuate.

It will not be amiss for the similitude of the Argument to consider in the next place, what he offers in defence of the Book *De Cœna Domini*, published under St. *Cyprian*'s name; our Author at first seems to allow this to have been spurious; but then repenting of his Concession, by a note annexed endeavours to defend it, but with such arguments as would equally serve all the spurious Writings of the Ancients: As that we have it delivered to us in St. *Cyprian*'s name; for any thing we certainly know, ever since his days, therefore not certain, but from his own hand: That there is nothing in it contrary to the Doctrine of God's Holy Church; Lastly, That we cannot tell who besides *Cyprian* was the true Author of it, or who first intruded it into the World. Now take any of the confessedly spurious Writings of the Fathers, for example the Treatises *De duplici Martyrio*, and *De Dispositione Cœnæ*, commonly ascribed to St. *Cyprian*, which no man in his right wits can deny to be suppositious; All these arguments may equally be accommodated

modated to them, nay with much greater Reason, since the true Author of these cannot be assigned, whereas the Author of the Book *de Cœna Domini* is most certainly known, as may be seen in the following Papers; and herein our Author is most unhappy in chusing to make his challenge (as he doth) chiefly in respect of this Book, whose Author is more clearly known than that of any other spurious Writing of the Ancients whatsoever. I cannot but wonder this confident and learned man should at last allow himself to have mistaken in citing St. *Cyril* for St. *Hierom*: but then this Confession solves not all the difficulties of that passage, as he vainly imagines; and clearly proves that he consulted not himself those Fathers whom he citeth, but only took them up at the second hand.

There remains only the Controversie of the Presidence of Pope *Sylvester* in the Council of *Nice*, of Pope *Leo* in that of *Chalcedon*, and *Vigilius* in the Second of *Constantinople*; wherein our Author doth most warmly engage, and employeth all the force of his Reading and Learning. Here before I refute the mistakes and falsities of our Author, I will observe, That if we should grant all this, it would bring neither any advantage to the Church of *Rome*, nor prejudice to the Church of *England*; for in the Ancient Councils, the Presidence of any Bishop included not any such Power, as the Pope hath in latter *Western* Councils claimed and exercised: In the Ancient Councils every Bishop had leave to propose whatsoever he thought fit, and the denial of that Liberty was ever thought to render all the Acts of any Council null and unlawful; whereas in the Council of *Trent* nothing was permitted to be spoken, no matter to be discussed, which was not first al-

allowed by the President. Again, in latter Ages the Pope pretends no Council is valid, until confirmed by him; whereas in the Ancient Church the confirmation of the President, whosoever he was, much less always of the Bishop of *Rome*, was not esteemed necessary: Besides in Ancient Councils a great difference is to be made between the President of the Council, or him who moderated the Disputations, and directed the external Ceremonies of it, and him who presided or obtained the first place among the Bishops; for the first was a matter of Office and Authority, the latter only of Title and Dignity: Thus in the Council of *Chalcedon*, *Anatolius*, *Palladius*, &c. Commissioners of the Emperor *Marcian*, were Presidents and Moderators of the Council, as appeareth from all the Acts of it; altho Pope *Leo* by his Legates presided among the Bishops; indeed after the Rights of the several Patriarchs were setled, this precedency of place was ever given to the Pope or his Legates, if present, because his See was the chief City of the Empire; but then this precedency included a meer priority of place, no superiority of Power: If the Pope were not present either by himself or his Legates, and the matter to be determined admitted no delay, they acted without his Knowledg, as in the First Council of *Constantinople*; if he were present, and refused to assist in the Council, they acted even against his will, as in the Second Council of *Constantinople*; if present and assisting he obstinately opposed any action of the Council, and even protested against it, they over-ruled his protestation, as in the Council of *Chalcedon*. Thus the precedency of the Pope, when granted, was a matter of meer Ceremony, infinitely different from the Opinions and Pretensions of latter Ages; a thing indifferent, and

which

which we should willingly allow to the Pope; if the present state of Christendom admitted the calling of a truly General Council.

To consider then the several cases before mentioned, I shall weigh the Arguments produced by our Author out of *Binius*, giving no deference to the bare authority of *Binius*, which our Adversary ever placeth in the front of his arguments, telling us that *Binius* says so over and over again; yet ever ready to yield to his Arguments, if they be found valid. I begin with *Sylvester*, and that our Author may not be deluded any longer by vain hopes, affirm, that Pope *Sylvester* presided not in the Council of *Nice*, either by himself, or by his Legates; and that *Hosius* acted not in the quality of *Sylvester*'s Legate; a Position which this Gentleman vainly imagineth we dare not undertake to maintain. This is a matter of fact: to find out the truth of which, we are to consult, not the testimony of *Binius*, or opinion of latter Authors, but the ancient Records and Monuments of the Church, the Acts of the Council, and Historians of those times. All these testifie that *Hosius*, not *Sylvester*, or his Legates, presided over the Council; and the pretence of *Hosius* his acting in the quality of *Sylvester*'s Legate, is so frivolous, that it might with equal shew of truth be applied to the meanest Bishop in the Christian Church. As for our Author's reason of a greater probability, that the Bishop of the chief City of the world should preside, than the Bishop of the inconsiderable Town of *Corduba*, it is of no weight when opposed to so many and so great authorities attesting a matter of fact; and is of no validity, but in case of equal circumstances, which here cannot be had. For *Hosius* had acquired to himself an infinite veneration both in the Eastern and Western Church, intirely gained

ed the favour of the Emperor *Constantine*, and had been before employed by him to call a Council at *Alexandria*, and compose the controversie about *Arius*, for the decision of which the Council of *Nice* was held. The Synodical Epistle of the Council to *Sylvester*, represented at large by our Author, is most certainly supposititious, and so adjudged by *Labbe* and *Cossart* in their late Edition (*a*) of the Councils. Our Author refers us to *Binius*, and says he undeniably proves this matter from the authority of *Socrates*, *L.*1. *c.*9. *Sozom. L.*1. *c.*16. *Ruffinus*, *L.*1. *c.*1. *Photius*, *Epist. ad Michael. cap.* 1. and the Acts of the Sixth General Council, *Act.* 18. The two first speak not one word of the Presidence of the Pope in the Council, but only that himself was absent, and his Legates *Vitus* and *Vincentius* present. Where omitting *Hosius*, the chief Legate of the Pope in the opinion of *Binius* and our Author, while they pretend to acquaint us with the names of the Legates, they plainly intimate that *Hosius* was no Legate. *Ruffinus* saith no more than that the Emperor called the Council, *ex Sacerdotum Sententia*, *by the advice of the Bishops*, which no more respects the Pope than any other Bishop of the Church whatsoever; and most probably is to be referred to those Eastern Bishops only, which were then about the Emperor. *Photius* reckoning up the chief Bishops of the Council, ranks in the first place *Alexander* Bishop of *Alexandria*, and then the Popes, whom he saith to have been presentt by their Legates, *Vitus*, *Vincentius*, and *Hosius*. Bu first this testimony is rather prejudicial to our Author since it plainly makes *Alexander* President of the Council; and then *Photius* lived too long after the Council to invalidate by his testimony the authority of so many Historians contemporary to the Council; especially since

(*a*) Concil. Tom. 11. p. 58.

since he hath committed a gross mistake in this very matter. For he affirmeth the Council to have been held under the Popedoms of *Sylvester* and *Julius*, the first of which sent *Vitus*, the second *Vincentius*, as their Legates to it; whereas *Julius* obtained not the Popedom till eleven years after the Council of *Nice* was ended. In the Acts indeed of the Fourth General Council, *Constantine* and *Sylvester* are said to have called the Council of *Nice*; but we are not now enquiring who called, but who presided over the Council of *Nice*. Besides, if either our subject required it, or our intended brevity permitted it, it might be fully proved from greater and more ancient Authorities, that this testimony also is erroneous, and that *Sylvester* had no hand in calling the Council. I choose rather to observe the unpardonable oscitancy and ignorance of our Author, who citeth the opinion and affirmation of *Binius* (*a*), as the very words of the Fourth Council, whose Acts *Binius* had only referred to in the Margent for confirmation of his Position, although to no purpose. Lastly, that *Hosius* presided not over the Council in quality of the Popes Legate, besides the reasons above mentioned, is confessed by *Fr. Bivarius* (*b*), *Didacus Valdesius* (*c*), and *Johannes Salazar*; the first of which fully examines the matter, and largely proveth the truth of his assertion.

(*a*) Hist. Conc. Nic. Concil. Tom. II. p. 3.

(*b*) Comm. in Dextr. Chron. p. 376.

(*c*) Apud eund. Ibid.

The Presidence of Pope *Leo* in the Council of *Chalcedon*, is next to be considered; and here we deny not that his Legates sat before all the other Bishops, gave their Vote in the first place, and subscribed before all others. But then this was no other than a matter of Honour and Title; the Direction of Actions, and Moderation of Disputes in the Council, was managed by the Emperors Commissioners. And therefore, when

the Legates of *Rome* obſtinately contended, that the Circular Epiſtle of Pope *Leo* ſhould be ſubſcribed by all the Biſhops of the Council; the Fathers unanimouſly oppoſed it, crying out that nothing ſhould be ſubſcribed, but the Definitions of the Council; and that if any diſliked theſe their Proceedings, they might get them gone to *Rome*. To which may be added, that all the Canons of this Council were made not only without the Knowledg, but againſt the Proteſtation of the Legates. Whereas, had themſelves preſided in a ſtrict and proper Senſe, neither could have any Canons been formed in their Abſence, nor could their Proteſtations have been over-ruled. The Epiſtle of Pope *Leo* to the Council, cited by our Author, intimates no more than this Honorary Priority of his Place, which his Legates ſhould enjoy in his ſtead; and the pronouncing of Sentence againſt *Dioſcorus* by the Legates, proves no more: For all the Biſhops in Order, pronounced Sentence againſt him, and condemned him every one in their own names; ſo, that if, for that Reaſon, the Legates preſided, every Biſhop of the Council may be ſaid to have preſided alſo. Nor doth the Synodical Epiſtle of the Council to Pope *Leo*, neceſſarily imply any thing beyond the Execution of this Priority of Place, performed by his Legates: Upon the account of which they metaphorically ſtile him a Head, preſiding over the Members; a Title which might have been given to the *Princeps Senatus* among the *Romans*, altho that dignity carried not the leaſt Authority along with it.

Οἱ ἀντιλέγοντες εἰς Ῥώμην ἀπελθοῦσιν. Conc. Tom. IV. p. 360.

That Pope *Vigilius* preſided over the Council of *Conſtantinople*, he wonders we are not aſhamed to deny; and for Confirmation of this bold Aſſertion, appeals to the Acts of that Council. If he had ever read

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those Acts, he might justly be ashamed to affirm that supposed Presidence; and this I doubt not the Reader will be convinced of, if he peruseth that short account drawn from the Acts of the Council, which he will find in the following Papers. In the mean while to urge *Binius* his Authority, is but a repeated Crambe, which we before rejected, and cannot now approve. Our Author indeed citeth from *Binius* the words of *Eutychius*, Patriarch of *Constantinople*, in his Epistle to *Vigilius*, wherein he desires him to be present in the Council, that so the Controversy then in Agitation might be determined, *Præsidente nobis vestra beatitudine*; *your Holiness presiding over us.* But first, this proves not that *Vigilius* actually did preside; but only that he might have presided, if his own obstinacy had not hindred it. Nay, further, it proves not that *Vigilius* had any peculiar right of presiding. For *Vigilius* a little before the Council writing to *Eutychius*, pretends that he also desired a Council might be called, and then useth the very same Complement to him, * *Ut finis tandem imponatur quæstioni, præsidente nobis vestra beatitudine*; *That at last an end may be put to the Controversy, your Holiness presiding over us.* As for the Authority of *Zonaras*, it is of no consideration, when opposed to the Acts of the Council, and all the Historians and Writers of those times. Not to say, that the words of *Zonaras* may be understood of all those Bishops, who either were present in the Council, or afterwards by their Subscriptions ratified the Decrees of it; in which sense his words will be literally true. For *Vigilius* was the chief all those Bishops. And the Historian giving us the History of the Council in two Lines, cannot be supposed to have observed any accuracy in it.

* Concil. Tom V. p. 424.

Theſe are the only Arguments, Reaſons and Authorities which our Author offers in Defence of his *Speculum*. We have ſhewn them all to be frivolous and inconcluſive; and thereby manifeſted the juſtice of our charge againſt the *Speculum*, and the impertinence of this Defence at the ſame time. Whether our Author hath in either, given ſufficient proof of that great learning which he ſo much boaſts of, I leave it to others to judg. But certainly in this Defence he hath more deeply wounded, inſtead of repairing, his reputation. For to paſs by his Romantick ſtile, and virulent calumnies, his weak reaſonings, and trifling arguments; he hath in this Defence cited as genuine, a more evident and notorious forgery, than any one in the *Speculum* whatſoever; I mean the Donation of *Conſtantine*, to believe which, is alone a ſufficient argument of a groſs ignorance, and want of learning. Yet this our Author allows, when ſpeaking of the dignity of the City of *Rome*, he ſays it was the Seat of the Empire, till given by *Conſtantine* to Pope *Sylveſter*. If our Author ſhould brand all the disbelievers of this Donation, as he doth the deniers of his other admired forgeries, with the title of new fangled Hereticks: I fear he would condemn all the learned men of his own Church as well before as after the Reformation.

Thus, Sir, I have ſatisfied your commands, and once more diſcovered the Errors and Illuſions of this Author. Whether the remaining part of his roving Pamphlet bent againſt the Reformed Church, and her Divines in general, and your ſelf in particular, may deſerve any Anſwer, I will not now enquire; ſince ridiculous calumnies and aſperſions become no otherwiſe conſiderable, than by their oppoſition. I only obſerve, that the Church

Church of *Rome* hath no other way of retreiving the credit, and renewing among us the belief of her Errors, invented and intruded in former ages, than by introducing once more the deplorable ignorance of those times, and thereby preparing the way to the reception of forgeries and impostures. Such ignorance alone can establish these Errors in the minds of men; which can gain no admittance while Learning is cultivated, and the knowledg of Antiquity retained. So that we may reasonably conclude, the Reformed Religion will flourish, while Learning shall exist; And may both continue, till time shall have an end.

I am,

SIR,

Your Humble Servant,

A. B.

A S

AS soon as I had finished these Papers, I received a short Pamphlet of Half a Sheet, wherein the Author pretends in a few lines to Enervate all the Arguments, and solve the Objections brought against *Transubstantiation* in the *Six Conferences* published by Dr. *Tenison*. In so short a Refutation we might justly expect some strange and undeniable Demonstration; but in truth can scarce discover Reason: For to pass by his Flourishes in the beginning, and threats in the end, the Sum of this whole Paper may be referred to these Three Arguments: First, That *Abraham*'s Senses were no less deceived in supposing he saw an Angel, when his Senses assured him it was a man, than ours are in the matter of *Transubstantiation*, and yet we are obliged to believe the former: That altho our Senses deceive us in their report of the Eucharist, yet it cannot be thence concluded they may deceive us in every thing else, but only in things which have the same Circumstances, which Circumstances are, that here intervenes a Proof more prevalent (Divine Revelation) which is of a far greater force than either Sense or Reason. Thirdly, That every Infidel to be converted, will acknowledg one God, Infinite in Perfection, and therefore seeing Truths which we cannot understand; that he can reveal these Truths, otherwise his Power would be limited; and that he can oblige his Creatures to believe them, otherwise his Authority would be not Infinite.

To

To the First I answer, That *Abrahams* Senses were not not at all deceived in making their report, when an Angel appeared in the shape of a man; for nothing but bodies are the Objects of Sense, which discerneth the diversity of those bodies by the several impressions which they receive from them; if then *Abraham's* senses after all possible trial, assured him, that was the body of a man (or a human body) which was before him, they were not deceived; it was most certainly a human body, and possessed both the Substance and Accidents of it; whether that body was actuated with an assistant Angel, or an united soul, was not to be determined from the report of the senses (for immaterial Beings, such as Angels and Souls, are not the Objects of them) but from other Arguments. The second Argument is frivolous. For first, If certain objects of our Sense can have such circumstances as that the Senses must unavoidably be deceived in the report which they make of them; and whether they have such circumstances can be known only by Divine Revelation; which Divine Revelation is supposed to intervene only in the case of *Transubstantiation*: There may be infinite other cases, wherein other bodies also may no less illude the Senses, although God hath not thought fit to reveal them to us: And consequently, the report of our Senses must in all cases be uncertain. But then here are no such circumstances, as our Author imagins, I mean a proof more prevalent, and of far greater force than either sense or reason. For Divine Revelation is no such proof. For that such a Revelation was made, we know only from the report of others; and therefore have no more than a Moral evidence of it: Whereas that the Consecrated Elements are yet Bread and Wine, we are as-

sure

ſured not only from the report of others conſulting their Senſes, and conſequently by an equal Moral Evidence; but alſo (which is far greater Authority) by the experience and teſtimony of our own Senſes. Thirdly, Although God be infinite, and therefore ſees Truths which we cannot underſtand: Yet he cannot ſee thoſe to be truths, which we muſt neceſſarily conclude to be contradictions, if we judg according to the firſt principles of Nature, and dictates of Reaſon. Otherwiſe either God muſt be an Irrational being; or he muſt have created us in ſuch a ſtate, wherein although acting according to our Reaſon, we muſt neceſſarily judg true to be falſe, even in matters which are the proper objects of our Reaſon, ſuch as are the natures and properties of all ſenſible bodies. Or if we ſhould grant God can ſee theſe apparent contradictions to be truths, yet he cannot reveal them to us with an obligation of Belief, unleſs he firſt changeth our Nature, and giveth us ſuch a Soul as may form quite different Notions of things from our preſent conceptions. As for our Adverſaries argument, That otherwiſe the Power of God would be limited, and his Authority become finite; it is wholly vain. For all will grant that the Authority of God ſuffereth no diminution by his inability to perform an unjuſt act; ſuch as would be to oblige men to believe a Propoſition, which, if they act according to that nature and reaſon which he hath given them, they muſt neceſſarily reject, at leaſt cannot admit.

Mem. That the *Speculum* is printed according to the Copy Bought of the Woman in the *Savoy*, to whom Mr. *Pulton* directed.

SPECULUM ECCLESIASTICUM,

OR, AN

Eccleſiaſtical Proſpective-Glaſs,

WHEREIN

May be clearly ſeen the *Doctrine* of the *Primitive Church* for the firſt five hundred years after our Saviour; eſpecially as to the chiefeſt Points in debate between *Proteſtants* and *Roman Catholicks*, viz. The Viſible and Continued *Succeſſion* of the *Church*: That the *Pope*, or *Biſhop* of *Rome* is the *true Succeſſor* of St. *Peter*, and *Supreme Head* of the *Univerſal Church*: The *Churches Infallibility*: And its *Unity*: And alſo the *Real Preſence* of the *Body* and *Blood* of Chriſt in the *Bleſſed Sacrament*: *Auricular Confeſſion* and *Abſolution*: *Invocation* and *Prayer* to *Saints*: *Purgatory* and *Prayer* for the *Dead*. And laſtly, That *Apoſtolical Tradition* is the *true Rule* of *Faith*. All which is plainly prov'd, both by *Holy Scripture*, and the undeniable Teſtimony of *Primitive Fathers*, in the firſt 500 years.

During which time, the *Church* is by the Conſent of the chiefeſt leading *Proteſtants* acknowledg'd to be in its *Purity*, as Mr. *Fulk* in his *Confut. of Purgatory*, p. 373. ſaith, *That the Church of* Rome *in the time of* Cyprian, Tertullian, Auguſtine, Jerom, *as it was founded by the* Apoſtles, *ſo it continued in the* Doctrine *of the* Apoſtles. Mr. *Reynolds* in his *Confer.* with Mr. *Hart*, p. 443. *That the Succeſſion of the* Roman Biſhops *was a Proof of the true Faith in the time of* Auguſtin, Epiph. Optat. *&c.* And *Calvin* in his *Inſtitut.* l. 4. c. 2. Sect. 2. where he ſays, *That it was a matter out of all doubt, that from the Beginning, even until the time of* Tertullian, Origen, Auguſtin, *nothing was changed in* Doctrine. And again, in his *Inſtitut.* in *French*, printed at *Geneva*, by *Conrad. Badius*, *An.* 1562. he ſays, *It was a thing notorious, and without doubt, that after the* Apoſtles *Age, until thoſe times of* (Auguſtine, *&c.*) *no change was made in* Doctrine, *neither at* Rome, *nor at other* Cities

A continual Succeſſion of the Biſhops *or* Popes *of* Rome, *from* St. Peter *to this preſent* Pope Innocent *the* XI.

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S. Anocletus. 112
S. Evariſtus. 121
S. Alexander I. 132
S. Sixtus I. 142
S. Teleſphorus. 154
S. Hygitus. 158
S. Pius I. 167
S. Anicetus. 175
S. Soter. 179
S. Eleutherius. 194
S. Victor I. 203
S. Zepherinus. 221
S. Caliſtus. I. 226
S. Urbanus. I. 233
S. Pontianus. 237
S. Antherus. 238
S. Fabianus. 253
S. Cornelius. 255
S. Lucius. I. 257
S. Stephanus I. 260
S. Sixtus. II. 261
S. Dionyſius. 272
S. Felix. 275
S. Eutychianus. 283
S. Cajus. 296
S. Marcellinus. 304
S. Marcellus. 309
S. Euſebius. 311
S. Miltiades. 313
S. Silveſter. I. 335
S. Marcus. 336
S. Julius. I. 352
S. Liberius. 358
S. Felix. 367
S. Damaſus. 384
S. Siricius. 398
S. Anaſtaſius. 402
S. Innocentius. 417
S. Zoſimus. 418
S. Bonifacius. 423
S. Cæleſtinus. 432
S. Sixtus. III. 440
S. Leo Mag. 461
S. Hillarius. 467
S. Simplicius. 483
S. Felix. III. 492
S. Gelaus. I. 496
S. Anaſtaſius. II. 498
S. Symachus. 514
S. Horniſda. 523
S. Johannes. I. 526
S. Felix. IV. 530
Bonifacius. II. 531
Johannes. II. 535
S. Agapetus. 537
S. Silverius. 540
S. Vigilius. 555
S. Pelagius. I. 559
S. Johannes. III. 572
S. Benedictus. I. 577
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S. Gregorius Magnus, *under whom* England *was converted to the* Chriſtian *Faith.* 604
Sabinianus. 605
S. Bonifacius. III. 606
S. Bonifacius. IV. 614
S. Deuſdedit. 617
S. Bonifacius. V. 625
Honorius. I. 638
Severinus. 639
Johannes. IV 641
S. Theodorus. I 649
S. Martinus. I. 654
S. Eugenius. I. 655
S. Vitalianus. 669
Adeodatus. 676
Domnus. 678
S. Agatho. 682
S. Leo. II. 684
S. Benedict. II. 685
S. Johannes. V. 686
Conon. 687
S. Sergius. I. 701
Johannes. VI. 705
Johannes. VII. 707
Siſinnius. 708
Conſtantinus. 714
S. Gregorius. II. 731
S. Gregorius. III. 741
S. Zacharias. 752
Stephanus. II. 752
Stephanus. III. 757
S. Paulus. I 767
Stephanus. IV. 772
Hadrianus. I. 795
Leo. III. 816
Stephanus. V. 817
S. Paſcalis. I. 824
Eugenius. II. 827
Valentinus. 827
Gregorius. IV. 843
Sergius. II. 847
S. Leo. IV. 856
Benedictus. III. 858
Nicolaus. I. 867
Hadrianus. II. 872
Johannes. VIII. 882
Martinus. II. 884
Hadrianus. III. 885
Stephanus. VI. 891
Formoſus. 896
Stephanus. VII. 900
Romanus. IX. 901
Theodorus. II. 901
Johannes. IX. 905
Benedictus. IV. 907
Leo. V. 907
Chriſtopherus. 908
Sergius. III. 910
Anaſtaſius. III. 912
Lando. 912
Johannes. X. 929
Leo. VI. 929
Stephanus. VIII. 931
Johannes. XI. 936
Leo. VII. 939
Stephanus. IX. 946
Martinus. III. 946
Agapetus. II. 955
Johannes. XII. 963
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Johannes. XIII. 972
Dominus. II 972
Benedictus. VI 974
Benedictus. VII. 984
Johannes. XIV. 985
Johannes. XV 996
Johannes. XVI. 996
Gregory. V. 999
Sylveſter. II. 1003
John. XVII 1003
John. XVIII 1009
Sergius. IV. 1013
Benedict. VIII. 1024
Johannes. XIX. 1033
Benedict. IX. 1044
Gregorius. VI. 1046
Clement. II. 1047
Damaſus. II. 1048
S. Leo. IX. 1054
Victor. II. 1057
Stephanus. X. 1058
Nicholaus. II. 1061
Alexander. II. 1073
S. Gregor. VII 1085
Victor. III 1087
Urbanus. II 1099
Paſcalis. II. 1118
Gelaſius. II 1119
Caliſtus. II. 1124
Honorius. II. 1130
Innocentius II. 1143
Cæleſtinus. II. 1144
Lucius. II. 1145
Eugenius. III. 1153
Anaſtaſius. IV. 1154
Adrianus. IV. 1159
Alexander. III. 1181
Lucius. III. 1185
Urbanus. III. 1187
Gregorius. VIII. 1187
Clemens. III. 1191
Cæleſtinus. III. 1198
Innocent. III. 1216
Honorius. III. 1227
Gregorius. IX. 1241

Ca-

Cæleſtinus.	IV.	1241	Gregorius.	XI.	1378	Julius.	III	1555
Innocentius.	IV.	1254	Urbanus.	VI.	1389	Marcellus.	II	1555
Alexander.	IV.	1260	Bonifacius.	VII.	1404	Paulus.	IV.	1559
Urbanus.	IV.	1264	Innocent.	VII.	1406	Pius.	IV.	1565
Clemens.	IV.	1268	Gregorius.	XII.	1409	Pius.	V.	1572
Gregorius.	X	1276	Alexander.	V.	1410	Gregorius.	XIII.	1585
Innocentius.	V.	1276	Johannes.	XXII.	1415	Sixtus.	IX.	1590
Hadrianus.	V.	1276	Martinus.	V.	1431	Urbanus.	VII.	1590
Johannes.	XX.	1277	Eugenius.	IV.	1446	Gregorius.	XIV.	1591
Nicholaus.	III.	1280	Nicholaus.	V.	1455	Innocentius.	IX.	1592
Martinus.	IV.	1285	Caliſtus.	III.	1438	Clement.	VIII.	1605
Honorius.	IV.	1287	Pius.	II.	1454	Leo.	XI.	1605
Nicholaus.	IV.	1292	Paulus.	II.	1471	Paulus.	V.	1620
S. Cæleſtinus.	V.	1294	Sixtus.	IV.	1484	Gregorius	XV.	1623
Bonifacius.	VI.	1303	Innocentius.	VIII.	1492	Urbanus.	VIII.	1644
Benedictus.	IX	1304	Alexander.	VI.	1503	Innocentius.	X.	1654
Clemens.	V.	1314	Pius.	III.	1503	Alexander.	VII.	1667
Johannes.	XXI.	1334	Julius.	II.	1513	Clemens.	IX.	1670
Benedictus.	X.	1342	Leo.	X.	1522	Clemens.	X.	1676
Clemens.	VI.	1352	Adrianus.	VI.	1523	Innocentius.	XI.	*who now preſides in the Chair of S.* Peter.
Innocentius.	VI.	1362	Clemens.	VII.	1534			
Urbanus.	V.	1370	Paulus.	III.	1549			

The Churches continued Succeſſion prov'd by Holy Scripture, *and the Teſtimony of* Holy Fathers.

AND firſt from *Holy Scripture*, Iſa. 59. 21. My Spirit which is in thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth; and out of the mouth of thy ſeed for ever. *Iſa.* 60. 1, 3, 11. Ariſe, be illuminated, O *Jeruſalem*, becauſe thy light is come, *&c.* And the Gentiles ſhall walk in thy light: And thy Gates ſhall be open continually day and night, they ſhall not be ſhut that the ſtrength of the Gentiles may be brought to thee, *&c.* Read *Iſa.* 62. 6. *Ezek.* 37. 26. and *Daniel* 7. 13, 14. *From our Saviour to the year* 100.

Chriſt gave ſome *Apoſtles*, ſome *Prophets*, ſome *Evangeliſts*, ſome *Paſtors*, ſome *Doctors*, to the conſummation of the *Saints*, &c Until we all meet in the Unity of *Faith*, &c. That now we be not Children wavering, and carried about with every wind of Doctrine, *Epheſ.* 4. 11, 12, 13, 14. Go ye, teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, *&c.* And behold, I am with you all days, even to the Conſummation of the World, S. *Matth.* 28. 19, 20. And S. *John* the *Evang.* 14. 16. I will ask the Father, and he will give you another Paraclite, that he may abide with you for ever, the *Spirit of Truth.* And S. *Matth.* 16. 18. Upon this *Rock* will I build my *Church*, and it ſhall continue to the *worlds end*, and the *Gates of Hell* ſhall not prevail againſt it.

From our Saviour to the year

ST. *Iræneus lib.* 4. *adverſus Hæreſ. c.* 43 where he ſaith, We are bound to obey thoſe *Prieſts*, which have their *Succeſſion* from the *Apoſtles*, as we have prov'd, who with the *Succeſſion* of their *Epiſcopal Charge*, have, according to the Ordinance of God, received a ſure *Gift of Truth.*

The ſame St. *Iræneus* in *lib.* 4. *c.* 45. Where is it then that a man ſhall find ſuch *Paſtors*, as St. *Paul* teacheth us, when he ſays, God hath placed in his Church, firſt *Apoſtles*, ſecondly *Prophets*, thirdly *Doctors*, &c. There then, where the Gifts of our Lord are placed, muſt we ſeek for the *Truth*, amongſt whom the *Succeſſion* of the *Church* from the *Apoſtles*, and the Purity of *Doctrine* is maintain'd in its *Integrity.*

200. And in *lib.* 3. *c.* 3. *adver. Hær.* Seeing in ſuch a Volume as this, it is too much to reckon up the *Succeſſion* of all *Churches*, 'tis only declaring the *Tradition* of the *Church of Rome* the greateſt, and moſt ancient, and moſt known of all others, *&c.* which ſhe has received from the *Apoſtles*, and the *Faith* deliver'd and convey'd down to us by the *Succeſſion of Biſhops*: And we confound all ſuch, who either through *Self-love*, *Vain-glory*, *Blindneſs*, *Malice*, or on any other account do unduly aſſemble.

TErtullian *lib. præſcript. c.* 21. *In Edit. Pariſ.* 1580. p. 78. What the *Apoſtles* taught, I will preſcribe ought no otherwiſe to be learned than by thoſe *Churches* which the *Apoſtles* founded. And in *c.* 37. What I believe, I received from the *preſent Church*, the *preſent Church* from the *primitive*, that from the *Apoſtles*, the *Apoſtles* from *Chriſt.*

S. *Cyprian in Ep. ſua ad Magnum*, How can he be acknowledged for a *true Paſtor*, who without *ſucceeding* to any one, begins from himſelf?

300. *Origen in præf. lib.* 1. *Periarchon.* So becauſe there are many who perſwade themſelves they believe aright concerning *Chriſt*, and ſome of them teach differently from thoſe that went before us, yet the *Doctrine* of the *Church* deliver'd down by the Order of *Succeſſion* from the *Apoſtles*, and to this preſent remaining in the *Churches*, is preſerv'd: That *Truth* alone is to be believ'd, which in nothing diſagrees from *Eccleſiaſtical Tradition.* And in *Tract.* 29. *Matth.* We are not to believe otherwiſe than the *Churches* of God have *ſucceſſively* delivered down to us.

ST. *Gregorius Nyſſenus lib.* 3. *pag.* 126. *contra Eunomium.* And that no body be impertinently troubleſome to me, by urging me to produce Reaſons and Arguments for the maintaining ſuch Points as by us are received as unqueſtionable. Let it be known that it is a ſufficient Proof of *Doctrine*, that we have received it by *Tradition* from our *Anceſtors*, it having been left us as a kind of *Inheritance* from the *Apoſtles*, and conveyed down to us by a continual *ſucceſſion* of the *Faithful* in all Ages.

400. St. *Athanaſius in Decret. Synod. Nicen. contra Arianos*, ſaith, Behold, we have prov'd the *ſucceſſion* of our *Doctrine* deliver'd by Hand to Hand, from Father to Son; but as for you, new *Jews*, and Children of *Caiaphas*, what Progenitors can you ſhew for your Speeches?

S. *Pacianus in Ep. ſua* 3. For my ſelf, holding my ſelf ſecure, upon the *Succeſſion* of the Church, and contenting my ſelf with the Peace of the ancient Congregation, I have not learn'd any ſtudies of Diſcord.

S. *Epiphanius in Hæreſ.* 75. *n.* 8. writing againſt *Arius*, who deny'd *Purgatory* and praying for the *Dead*, ſaith, I do affirm the Church does neceſſarily maintain this, having received it from Antiquity; and can any one preſume to make null the Command of his *Mother*, or overthrow the Law of his *Father*?

ST. *Auguſtinus contra Epiſtolam Manichæi, quod Fundamentum vocatur*, ſaith, There are many things which holds me in the Church, *&c.* The *Succeſſion* of *Prieſts* from the very Seat of *Peter* the *Apoſtle*, &c. to the preſent *Biſhoprick*, holds me in the Church.

And

And laſtly, the Name it ſelf, *Catholick*, which not without cauſe, this Church only amongſt ſo many *Hereſies*, has obtain'd. *Et in Pſalm contra partem Donati.* Reckon up (ſaith he) the *Prieſts* even in the Chair of *Peter*, and in that Liſt of *Fathers*, ſee the Order of *Succeſſion*. That is the *Rock* againſt which the *Gates of Hell ſhall never prevail*. And the ſame St. *Aug. in Ep. ad Generoſum, quæ eſt* 165. conſidering the Order of *Biſhops* ſucceeding one another, ſaith, For *Linus* ſucceeded *Peter*, &c. Then *Damaſus*, to him ſucceeded *Siricius*, to him *Anaſtaſius*. In this order of *Succeſſion*, there's not one *Donatiſt Biſhop* to be found. And alſo in *lib.* 3. *de Bapt. cont. Donat.* If the Church ſhall not continue here on earth, to the end of the World, to whom did our Lord ſay, *Behold, I am with you to the end of the World?*

From our Saviour to the Year 500.

Optatus Melivitanus lib. 2. *contra Par.* reckons up the *Biſhops* of *Rome* from St. *Peter* to *Siricius* then *Pope*, ſaying to the *Donatiſts*, Shew the original of your *Chair*, you who challenge the *Holy Church* to your ſelves. *Vincentius Lyrin. in Admon. con. Hereſ. c.* 27. *Faith* is that which thou haſt received, not that which thou haſt deviſed, a thing not of private *Uſurpation*, but of publick *Tradition*, whereof thou oughteſt not to be the Author, but Conſerver.

That the Pope *or* Biſhop *of* Rome *is the* true Succeſſor *of St.* Peter, *and Supreme Head of the Church, prov'd by the Teſtimony of* holy Fathers.

AND firſt from *Holy Scripture*; S. *Matth.* 16. 18. Thou art *Peter*, and upon this Rock will I build my Church, and it ſhall continue to the Worlds end, and the Gates of Hell ſhall not prevail againſt it. S. *John* Evangeliſt 21. 15, 16, 17. where *Chriſt* ſaith to St. *Peter*, Feed my Lambs, feed my Lambs, feed my Sheep. S. *Luke* the 22. 31. I have prayed for thee, *Peter*, that thy Faith fail not; and thou being at length converted, confirm thy Brethren. And St. *Peter* is always reckon'd firſt in *Holy Scripture*: The Names of the Twelve are theſe; the firſt *Simon*, who is call'd *Peter*, &c. S. *Matth.* 10. 2. S. *Mark* 3. S. *Luke* 6. and *Acts* the 1. 100.

S. *Dionyſius Areopag. in Divinorum Nominum c.* 3. *poſt med.* calls St. *Peter*, *Supremum & Antiquiſſimum Theologorum faſtigium*. The ſame St. *Dionyſ.* (as cited by St. *John Damaſcen Orat.* 2. *de dormit. Deipar. ſub finem*) ſaith, That there was alſo preſent at the bleſſed Virgin *Mary*'s Death, both *James* the Brother of our Lord, and *Peter* the ſupreme and moſt venerable top of *Divines* or *Apoſtles*.

S. *Clemens Romanus in Epiſtola prima*; *Simon Peter*, who for the reward of his *true Faith*, and the preaching of *ſound Doctrine*, is defin'd to be the *Foundation of the Church*; for which reaſon he is alſo by the divine Mouth of our Lord, ſurnamed *Peter*, who was of our Lord's firſt Election, *Chief of the Apoſtles*, to whom as chief, God the Father hath revealed his *Son*, &c. And in *Ep.* 2. *init.* he calleth St. *Peter* the *bleſſed Apoſtle*, the *Father of all the Apoſtles*, who received the *Keys* of the *Kingdom of Heaven*.

S. *Ignatius in Ep. ad Romanos*, writeth to the *ſanctified* and *illuminated Church*, which preſideth in the Country of the *Romans*. *Quæ præſidet in loco regionis Romanorum.*

ST. *Anacletus in Ep.* 3. near the beginning, ſaith, But indeed this moſt *holy Roman* and *Apoſtolical Church*, hath obtain'd the *Supremacy*, not from the *Apoſtles*, but from our *Lord and Saviour himſelf*; and hath received an Eminency of *Power* over all *Churches*, and the whole *Flock of Chriſtian People*; even as he hath ſaid to St. *Peter* the *Apoſtle*, *Thou art Peter, and upon this Rock will I build my Church*, &c. 200.

St. *Irænens*

From our Saviour to the Year

St. *Iraneus lib.* 3. *c.* 3. All Churches round about ought to reſort to the *Roman* Church, by reaſon of her more powerful Principality. *Et iterum lib.* 3. *contra Valent. c.* 3. The *Roman* Church is the greateſt, and moſt ancient, founded at *Rome* by S. *Peter* and S. *Paul.*

S. *Pius Papa in Ep.* 1. *ad Univerſos*, ſaith thus of *Jeſus Chriſt*: Who alſo hath ordain'd this *holy Apoſtolick See* to be the *Head* of all *Churches*, in ſaying to the Prince of the *Apoſtles*, Thou art *Peter*, and upon this *Rock* will I *build* my *Church*, &c. And I will give thee the *Keys* of the *Kingdom of Heaven.*

200. *Tertullianus lib. de Pudicitia p.* 1. *n.* 5. *& c.* 13. *in.* 100, 101. where he ſtiles the *Roman* Biſhop, *Pontifex Maximus*, *& Epiſcopus Epiſcoporum*, *& Benedictus Papa*, *& Apoſtolicus.*

S. *Theophilus Antiochenus lib.* 2. *Alegor. in Evang. Marci*; The *Synagogue* is *Mother-in-law* to St. *Peter*, but the *Church* is his *Daughter*, whoſe Government *Peter* has received.

ST. *Cyprianus Ep.* 69. there *Peter* ſpeaks upon whom the *Church* was built, teaching and ſhewing the Name of the *Church*, &c. *Et Ep.* 40. God is one (ſaith he) *One Chriſt*, *One Church*, and *One Chair* founded upon *Peter* by the Word of Chriſt. And in *Ep.* 73. Chriſt gave this *Power* firſt to *Peter*, upon whom he built the *Church*, and from whence he inſtituted and declared the *Origen* of *Unity*, &c. And in *Ep. ad Julian.* We hold *Peter* the Head and Root of the *Church.*

300. *Origen in Homil.* 5. *in Exodum poſt med.* Behold him, that great Foundation of the *Church*, and that moſt ſolid Rock upon which *Chriſt* hath founded his Church, *&c. Et in lib.* 5. *explan. in Evang. Johan. ut refert Euſebius lib.* 6. *Hiſt. c.* 19. *Ed. Lat. Colon.* 1581. ſaith, *Peter*, upon whom the Church of Chriſt is built, againſt which the *Gates of Hell* ſhall not prevail: And in *Ep.* Pauli *ad Romanos c.* 6. When the chief charge of *feeding* Chriſt's *Sheep* was given to St. *Peter*, and the Church *founded* upon him; there was requir'd of him the *Confeſſion* of no *Vertue*, but of *Charity.*

S. *Hippolitus Mart. in Oratione de Conſummatione mundi*; *Peter* the Prince, the Rock of *Faith*, whom *Chriſt* our God hath judged *bleſſed*, He the *Doctor* of the *Church*, the Chief of the *Diſciples*; He who has the *Keys of the Kingdom*, has taught them ſaying, *&c.*

ST. *Hieronymus lib.* 1. *adverſ. Pelag. c.* 4. As *Plato*, ſays he, was Prince of the *Philoſophers*, ſo was *Peter* of the *Apoſtles*, upon whom the Church of Chriſt was firmly built. *Et lib.* 1. *adverſ. Jovinian p.* 14. But you affirm, ſays he, that the Church is *founded* upon St. *Peter*; although in another place it is ſaid to be *built* upon all the *Apoſtles*, and that all of them received the *Keys* of the Kingdom of *Heaven*, and have the Church eſtabliſh'd equally upon them: Nevertheleſs *One* is choſen of the Twelve, to the end that a *Head* being appointed, all *Schiſm* may be cut off. And in *Ep.* 57. *ad Damaſam Papam*, I ſpeak, ſaith he, to the *Succeſſor* of the *Fiſher-man*, to the Diſciple
400. of the *Croſs.* I follow no other Leader but *Chriſt*, I am in *Communion* with your *Holineſs*, that is, with the *Chair of Peter*; upon that Rock I know the *Church* is built. Whoſoever eats the *Lamb out* of this *Houſe*, is profane. Whoſoever is not in the *Ark* of *Noah*, ſhall periſh in the *Flood. Et in Ep.* 8. *ad Demetriadem c.* 9. I think fit to admoniſh you with a pious and charitable *Affection*, That you hold faſt the *Faith* of holy *Innocentius* the *Succeſſor* in the *Apoſtolical Chair*, &c.

St. *Athanaſius in Ep. ad Felicem*; Thou art *Peter*, and upon thy *Foundation* the *Pillars* of the Church, that is, the *Biſhops*, are fortified. St. *Chryſoſtom. Hom.* 55. *in Matth.* The *Paſtor* and *Head* of the Church, was once a poor *Fiſher-man.* St. *Ambroſe in* 2 *Cor.* 12. *Andrew* firſt followed our Saviour, yet *Andrew* received not the *Primacy*, but *Peter.* S. *Cyril. Hieruſ. Catec.* 2. *Peter* the Prince, and moſt *excellent* of all the *Apoſtles.*

St.

ST. *Auguſtinus Ep.* 86. *Peter* the Head of the *Apoſtles*, the Gate-keeper of *Heaven*, and the *Foundation* of the *Church*. And in *Tract. ult. in Johannem*, Of whom *Peter* the *Apoſtle*, by reaſon of the Primacy of his *Apoſtleſhip* bore the Perſon. And in *Pſalm* 108. *Petrus Eccleſiæ agnoſcitur in figura geſtaſſe perſonam, propter Primatum quem in Diſcipulis habuit.* And again, *From our Saviour to the Year*

St. *Auguſtin in Ep.* 157. *ad Optatum*, where he ſays, That he himſelf and the *African Biſhops* went to *Cæſaria* to aſſemble in Council by expreſs Command of the *Pope*; they came, ſays he, to *Cæſaria*, I being likewiſe preſent; whither we were oblig'd to go by the Command of venerable *Pope Zozimus*, *Biſhop* of the *See Apoſtolick*.

Socrates lib. 2. *Hiſt. Eccl.* atteſts that the *Synods* of the *Eaſtern* Church were void, unleſs confirm'd by the *Biſhop of Rome*. And in the ſame Book *c.* 11. he relates how *Julius* the *Pope* reſtor'd ſeveral *Eaſtern Biſhops* to their Seats, who had been expell'd them by the *Arians*. At the ſame time, ſays he, (nameing them) going to *Rome*, the head City of the World, gave *Julius* the *Biſhop of Rome*, an account of their Condition. And he, becauſe the Church of *Rome* had a Privilege above all others, took their parts, writing very ſharp Letters to the *Eaſtern Biſhops*. *Zozomen lib.* 3. *Hiſt. Eccl. c.* 7. gives the like account of theſe *Biſhops*, and ſaith of the *Biſhop of Rome*; Becauſe for the Dignity of his See, the Care of all belonged to him; he reſtored them to their *Dioceſſes* again. 300.

The Churches Infallibility, prov'd by Scripture, *and by the Teſtimony of* Holy Fathers.

AND firſt by *Holy Scripture*, Matth. the 16. 18. The Gates of Hell ſhall not prevail againſt it, (*the Church*) Luke 10. 16. where Chriſt ſpeaking to his *Apoſtles*, and in them to his whole Church, *ſaith*, He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me. And S. *Matth.* 18. 17. He that will not hear the *Church*, let him be to thee as an *Heathen*, and as a *Publican*. 1 Ep. S. *John* the 4. 6. He that knoweth God, heareth us; and he that heareth us not, is not of God; in this we know the Spirit of *Truth*, and the Spirit of *Error*. S. *Mark* 16. 15, 16. Go ye preach the *Goſpel* to all Creatures, *&c.* He that believeth not, ſhall be condemned. 1 *Tim.* 3. 15. The *Houſe of God*, which is the *Pillar* and *Ground of Truth*. S. *John* 14. 16, 26. He will give you another *Paraclite* that he may abide with you for ever, *&c.* He ſhall *teach* you all things, and *ſuggeſt* to you all things whatſoever I ſhall ſay to you. And S. *John* 16. 13. He (the *Holy Ghoſt*) ſhall *teach* you all *Truth*, &c. *Matth.* 28. 20. *Luke* 1. 33. *Epheſ.* 5. 27. 100.

And *Acts* 15. 28. The *Apoſtles* ſpeaking in their Council held at *Jeruſalem*, ſaith, It hath ſeemed good to the *Holy Ghoſt*, and to us. *Vid.* Dan. 7. 13, 14. and *Ezek.* 37. 26, 27.

ST. *Iræneus lib.* 3. *c.* 40. Where the *Church* is, there is the *Spirit*; and where the *Spirit* of God is, there is all *Grace*. And *lib.* 4. *c.* 43. We muſt believe thoſe *Prieſts* who are in the *Church*, who have a *Succeſſion* from the *Apoſtles*, who, together with *Epiſcopal Power*, have according to the good pleaſure of the *Father*, received the *certain Gift of Truth*. And *cap.* 62. The *Church* ſhall be under no mans *Judgment*, for to the *Church* all things are known, in which is perfect *Faith of the Father*, and of all the *Diſpenſation of Chriſt*, and firm knowledge of the *Holy Ghoſt*, who teacheth all *Truth*. 200.

Tertullian lib. de Præſ. adverſ. Hæreticos cap. 28. *Et in Edit. Pariſ.* 1580. *p.* 28. What then? ſays he, have all the Churches err'd? Did the *Holy Ghoſt* take care of none to lead them into *Truth*, being for this very reaſon ſent by Chriſt, being for this Intention

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Intention petition'd of the *Father*, that he might teach them all *Truth*? I'le warrant you the *Steward* of God, and *Vicar* of Chriſt, neglected his Duty, *&c.* And is it likely that ſo many, and ſuch diffus'd Churches ſhould err, and yet meet in one *Faith*?

S. *Iræneus* again *l.* 3. *adverſ. Hæreſ. c.* 3. ſaith That every one who will, may from the Church receive the *Water of Life*; for ſhe is the *Entrance* into *Life*, &c.

ST. *Cyprianus Ep.* 69. *ad Floren. Papian.* Chriſt in the *Goſpel*, ſaith he, when his *Diſciples* went away from him, ſaid to the Twelve, *What will you alſo depart? Peter* anſwered him, *Lord, to whom ſhall we go? Thou haſt the words of eternal Life*, &c. *Peter* ſpeaks there upon whom the Church was built, declaring in the name of the Church, that though great numbers of ſuch ſtubborn and ſelf-will'd People, as will not ſubmit, become *Deſerters*, yet the Church will never fall from Chriſt; which Church is the People united to the *Prieſt*, and the *Flock* following their *Paſtor*. And in *lib. ſingulari de Unit. Eccleſiæ*, ſaith, The *Spouſe* of Chriſt cannot become an *Adultreſs*, ſhe is *incorrupt* and *pure*; ſhe knows but one Houſe, and with a chaſt Modeſty ſecures the *Sanctity* of one Chamber. She it is that preſerves us for *Heaven*, and gives to her Children which ſhe has brought forth, the *Inheritance* of a *Crown*.

300.

And in *Ep.* 55. To *Peter*'s Chair, and the principal Church, Infidelity and falſe Faith cannot have Acceſs.

And gain in *lib. de Unitate*; If it were poſſible for any to eſcape, who were not in the *Ark* of *Noah*, it ſhall be likewiſe poſſible for him to eſcape who is not in the Church.

ST. *Victor Uticenſis Epiſcopus in lib.* 2. *de perſecut. Wandalica*, *S. Eugenium Epiſcopum introducit Obado regni propoſito ſic reſpondentem.* If the Authority of the King deſire to know our *Faith*, which is *One* and *True*, let him ſend to his *Friends*, and I will write to my *Brethren*, that my *Fellow-Biſhops* may come; who with you and us may ſhew our common Faith; and eſpecially the *Roman* Church, which is the *Head* of all Churches.

Lactantius Firmianus lib. 3. *ult.* It is only, ſays he, the *Catholick Church* that hath the *true Worſhip of God*, that is the *Well-ſpring of Truth*, the *Dwelling-place of Faith*.

400.

S. *Cyril. Hieruſal. lib.* 3. *in Apolog. contra Ruffin. c.* 4. The *Roman Faith*, ſays he commended by the *Apoſtles*, cannot be changed.

Idem 5. *Catech.* For God requireth from you his words delivered you in truſt.

S. *Epiphan. in Hæreſ.* 55. For bounds, ſaith he, are ſet to us, and Foundations and the building of *Faith*, and the *Traditions* of the *Apoſtles* and *Holy Scriptures*, and *Succeſſion* of *Doctrine*, and on every ſide the Truth of God is fortified, and no body is deceived with new *Fables*.

ST. *Auguſtinus Enarat.* 2. *in Pſal.* 101. ſaith thus to thoſe who will have the Church to fail, or be loſt: But that Church which was ſpread through all Nations, now has no longer a Being, it is quite loſt. This is the Cry of thoſe who are not in the Church. O impudent Clamour! She is not, becauſe you do not belong to her; ſee that you for that reaſon have not loſt your Being: for ſhe will have a Being, though you have none. Their abominable and curſed Calumny, full of Preſumption and Deceit, void of Truth, Wiſdom and Reaſon, idle, temerarious, raſh, and pernicious; the Spirit of God foreſaw when even as it were againſt them, he proclaim'd her Unity, [*In aſſembling the People together in One, and Kings to ſerve our Lord.* And a little further ſaith in perſon of the Church, What is the reaſon that ſome, I know not who, going out from me, murmur againſt me? Why will the loſt perſons needs have me loſt? For this is their Cry againſt me, that I was, but now I have no Being: Shew me the fewneſs of my days, *&c.* And he (our Saviour) has ſhewed me, neither was his Anſwer inſignificant.

500.

And who was it (that ſhewed me) but he that is the *very Way*? And what was the Information he gave me? *Behold, I am with you to the end of the World.* *From our Saviour to the Year*

And in *lib.* 4. *de Bap. cap.* 4. I know by *Divine Revelations*, that the *Spirit of Truth teacheth all Truth.*

The Unity *of the* Church, *out of which there can be no Hopes of* Salvation, *prov'd by* Holy Scripture, *and the Teſtimony of* Holy Fathers.

AND firſt by *Holy Scripture*; S. *John Evang.* 10. 16. There ſhall be one *Fold*, and one *Paſtor*. *Joh.* 17. 11. Chriſt prayed that his *Diſciples* might be One. 1 *Corinth.* Chap. 10. v. 17. We are one *Bread*, one *Body*, as many as participate of one *Bread*: And 1 *Cor.* 1. 10. I beſeech you that you all *ſpeak* one thing, and that there be no *Schiſms* among you, but that you be perfect in *one Senſe*, and *one Knowledge*. Acts 4. 32. The multitude of *Believers* had one *Heart*, one *Soul*. S. *Matth.* 18. 17. He that will not hear the Church, let him be to thee as an *Heathen* and a *Publican*. 1 Ep. S. *John* the 4. 6. He that knoweth God, heareth us; and he that heareth us not, is not of God. And S. *Mark* 16. 16. He that believeth not, ſhall be condemned. *Rom.* 16. 17. Now I beſeech you, Brethren, mark them which cauſe *Diviſions* and *Scandals* amongſt you, contrary to the *Doctrine* which you have learned, and avoid them; for ſuch do not ſerve Chriſt our Lord, *&c.* *Titus* c. 3. v. 10, 11. A man that is an *Heretick* after the firſt and ſecond *Admonition*, avoid; knowing that he that is ſuch an one, is ſubverted, and ſinneth, being condemned by his own *Judgment*. *Galat.* 1. 8. But although we, or an Angel from Heaven *evangelize* to you beſides that which we have *evangeliz'd to you*, be he *Anathema*. 100.

ST. *Iræneus lib.* 4. *adv. Hæreſ. c.* 43. We are to obey thoſe *Prieſts* who have their *Succeſſion* from the *Apoſtles*, &c. (as above.) But for others, who are not in Communion with the *principal Seat*, in whatſoever place they hold their Meetings, we are to look on them, either as *Hereticks*, and Men of *pernicious Doctrine*, or as *Schiſmaticks*, full of *Pride* and *Self-love*, or as *Hypocrites*, &c. And all theſe are Enemies to *Truth*: And ſuch as are *Hereticks*, who bring ſtrange *Fire* to the *Altar* of God, that is, ſtrange *Doctrines*, ſhall be conſum'd with *Fire* from Heaven, like *Nadab* and *Abihu* (Lev. 10.) *&c.* 200.

Idem ibid. c. 62. And he will judge thoſe who make *Schiſms*, who are abominable void of the love of God; and having more concern for their own *convenience*, than for the *Unity of the Church*, who for any inconſiderable Reaſons, divide and break aſunder the great and glorious Body of *Chriſt*, and endeavour as much as lies in them utterly to ruine it, having *Peace in their Mouths*, but working nothing but *Deſtruction*, truly ſtraining at a *Gnat*, and ſwallowing a *Camel*: For whatſoever Evil they deſign to redreſs, it will be much leſs than the Evil of *Schiſm*. He will likewiſe judge all thoſe who believe not the Truth; that is, ſuch as are out of the Church: but he ſhall be judged by none.

ST. *Cyprianus in Ep.* 69. The Church which is *Catholick* is one, without *Separation* or *Diviſion*, cloſely knit together, and *united* by the *Tye* of the agreeing *Prieſts*.

Idem lib. de Unit. Eccl. Whoſoever, ſays he, leaving the Church, cleaves to an *Adulteſs*, is cut off from the Promiſes of the Church. He that falls from the Church of Chriſt, ſhall never come to the Rewards of Chriſt; he is an Alien, he's a profane Perſon, he's an Enemy: He cannot have God for his Father, who has not the Church 300.

From our Saviour to the Year 300.

for his Mother, *&c.* And he that gathers any where out of the Church, breaks in pieces the Church of Chriſt. Chriſt affirms, *I and my Father are one* (John 10.) And 'tis written of the *Father*, *Son*, and *Holy Ghoſt*, *Theſe three are one.* And can any one believe that this *Unity*, proceeding even from the *Unity* of God, and ſtrengthen'd by the *heavenly Sacraments*, can be broken in the Church, and diſſolv'd by diſagreeing *Schiſmaticks?* Whoſoever does not preſerve this *Unity*, contemns the Law of God, is without the *Faith* of the *Father* and the *Son*, and has neither Life nor Salvation in him.

Origen in Præfat. in lib. Periarchon. Let the *Doctrine* of the Church be kept which is deliver'd from the *Apoſtles* by *Succeſſion*, and remains in the Church to this very day.

Lactantius Firmia. lib. 1. *c. ult.* It is only the *Catholick Church* who has the *true Worſhip* and *Service* of God, *&c.* from which, whoever departs, hath no hope of *Life.*

Optatus Milevitanus lib. 1. *contra Parmen.* ſpeaks thus to the *Donatiſts*, Whileſt wicked Children forſaking their *Catholick Mother*, run away and ſeparate themſelves (as you have done, who through Envy are cut off from your *Mother* the Church) falling into *Errors*, they turn *Rambling Rebels.*

The ſame *Optatus in lib.* 2. again ſpeaks thus to them; Underſtand, though late, that you are ungodly Children, that you are *Boughs* broke from the *Tree*, *Branches* cut off from the *Vine*, a *Stream* divided from its *Fountain*; and no *Stream* can be a *Fountain* by reaſon of its ſcarcity of *Water*, and *ſprings* not from it ſelf; neither can a *Tree* be broken off from its *Branch*, becauſe a *Tree* has *Roots* of its own on which it ſtands fix'd; but a *Branch* if it be divided, immediately withers.

400.

S. Hieronymus in lib. 1. *contra Jovinianum*; Amongſt the Twelve, ſays he, one is choſen, that a Head being appointed, the occaſion of *Schiſm* might be taken away.

ST. *Joh. Chryſoſtom Hom.* 11. *in c.* 4. *Ep. ad Epheſ.* ſaith, That a certain holy Man affirm'd, that the ſin of *Schiſm* cannot be waſh'd away, even by the Blood of *Martyrdom.*

S. Auguſtin. lib. de Unit. Eccl. c. 4. Whole Chriſt is both Head and Body; the Head is the only begotten Son of God, and the Body his Church; Bridegroom and Bride, two in one Fleſh. And in *c.* 19. None can arrive to Salvation, and Life everlaſting, but he that has Chriſt for his Head; and 'tis impoſſible that any ſhould have Chriſt for his Head, unleſs he be a Member of his Body, the Church.

500.

And in *Ep.* 204 *ad Donat. Presbyt. Donatiſt.* Being out of the Pale of the Church, ſeparated from its Unity, and Bond of Charity, thou wouldſt not eſcape Damnation, though thou ſhouldſt be burnt alive in confeſſion of the Name of Chriſt. *Et lib.* 2. *de Bapt. c.* 5. againſt the *Donatiſts*, ſaith, To break off Communion, to make a *Schiſm*, or broach an *Hereſie*, is the Preſumption of Devils. And in *c.* 6. *urging them, ſays*, Tell me, Why did you make a *Separation?* Why did you ſet up an *Altar*, in oppoſition to the whole World? Why do not you hold Communion with thoſe Churches, to which the *Apoſtolical Epiſtles* were directed, which you keep and read, and agreeable to whoſe *Doctrine* you ſay you live? Anſwer me, Why have you made a *Separation?*

The Real Preſence *of* Chriſt's Body *and* Blood *in the* Sacrament *of the* bleſſed Eucharift, *prov'd by* Scripture, *and the* Teſtimony *of* Holy Fathers.

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AND firſt from *holy Scripture*, Mal. 1. 11. *From the riſing of the Sun, even to the ſetting, great is my Name among the Gentiles: And there is ſacrificed, and offer'd to my Name in every place a clean Oblation.* [This Prophecy is verified in the unbloody Sacrifice of the Body and Blood of our Saviour in the *Maſs*.]

Matth. 26. 26, 27, 28. *Take, eat, this is my Body; this is my Blood of the New Teſtament which is ſhed for many unto the Remiſſion of ſins.*

St. *Luke* the 22. 19, 20. *This is my Body which is given for you. This is the Chalice, the New Teſtament in my Blood which ſhall be ſhed for you.*

S. *John Evang.* c. 6. v. 51. *I am the living Bread which came down from Heaven. If any man eat of this Bread, he ſhall live for ever: And the Bread which I will give, is my Fleſh, which I will give for the life of the World.* And v. 53. *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no life in you. Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life.* 1 Cor. 11. 29. *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning our Lords Body.* 100.

ST. *Juſtinus Mart. in Apologia Antonio Pio Imperatori pro Chriſtianis oblata.* Now this Food, ſaith he, amongſt us is called the *Euchariſt*, which it is lawful for none to partake of, but thoſe who believe our *Doctrine* to be true, *&c.* For we do not receive this as common *Bread*, or common *Drink*, but as the *Word of God*, Jeſus Chriſt our Redeemer being made Man, had both *Fleſh* and *Blood* for the ſake of our *Salvation*: Juſt ſo are we taught, that that *Food* over which *Thanks* are given by *Prayers* in his own *Words*, and whereby our *Blood* and *Fleſh* are by a change nouriſh'd, is the *Fleſh* and *Blood* of the *Incarnate Jeſus*: For the *Apoſtles* in the *Commentaries* written by them, called the *Goſpels*, have recorded, *That Jeſus ſo commanded them.* 200.

St. *Iræneus lib.* 4. *c.* 57. ſaith, How can they be aſſured, the Bread in which Thanks are given *(a pacifick Sacrifice)* is made the *Body* of our Lord, and the *Chalice* his *Blood*, if they acknowledge him not to be the *Son* of the *Maker* of the *World*?

ST. *Cyprian in Tractatu de Lapſis*, where ſpeaking of thoſe that were fallen, ſaith, Returning from the *Altar* of the *Devil* with their foul, and yet ſtinking *Hands*, they approach to the holy Table of our Lord, *belching forth the Meat ſacrific'd to Idols*, &c. *They invade the Body of our Lord*, &c. Whoſoever eats the *Bread*, or *drinks* the Cup of our Lord unworthily, ſhall be guilty of the *Body* and *Blood* of our Lord. And yet notwithſtanding all this, they offer violence to his *Body* and *Blood*, and now more grievouſly offend their Lord with their *Hands* and *Mouth*, than when they deny'd him. 300.

And again in *Serm. de Cœna Dom.* he ſaith, The *Bread* which our Lord gave to his *Diſciples*, being chang'd, not in *Shape*, but in *Nature*, by the Omnipotency of the *Word*, is made *Fleſh*.

Origen. Hom. 7. *in Levit.* Then the *Manna* was Meat in *Ænigma*, but now the *Fleſh* of God is Meat in *Specie*; as himſelf ſays, *my Fleſh is Meat indeed.*

Tertull. lib. 4. *contra Marcion. c.* 40. The *Bread* taken and diſtributed to his *Diſciples*, he made his *Body.*

From our Saviour to the year

ST. *Ambroſe lib. de his qui Myſteriis initiantur c.* 9. Conſider, ſays he, whether is more excellent, the *Bread* of *Angels* [*Manna*] or the *Fleſh* of *Chriſt*, which is the *Body* of *Life*, &c. And a little after; Perchance you'll ſay, Why do you tell me that I receive the *Body* of Chriſt, when as I ſee quite another thing? We have this therefore yet to prove, ſays he, and (proving it there by too long a Diſcourſe to inſert here) he concludes thus; And this Body which we make in the *Sacrament*, is that which was born of the *Virgin*. Why do you require here the order of Nature in the *Body* of Chriſt, when as above all *Nature*, Chriſt was born of a *Virgin*? The true *Fleſh* of Chriſt which was *crucified*, which was *buried*.

And in *lib.* 4 *de Sacramentis c.* 5. he ſaith, Before it be conſecrated it is but *Bread*,
400. but when the words of Conſecration come, it is the *Body* of Chriſt.

St. *Jerom in Apolog. ad Pammach.* asketh, Which is the greater, to *pray*, or to *receive* the *Body* of Chriſt? I know it is the cuſtom at *Rome* for the *Faithful* to receive the *Body* of Chriſt every day, *&c. Optatus Milevit. l* 6. *contra Parmen.* What is the *Altar*, but the Seat of the *Body* and *Blood* of Chriſt, *&c*? You have broke the *Chalices*, the *Bearers* of Chriſt's *Blood*?

ST. *Auguſtin. in lib. de Verb. Apoſt. Serm.* 2. We have heard (ſays he) our Maſter, who always ſpeaks Truth, our *Divine Redeemer*, the *Saviour* of Men, recommending to us our Ranſome his *Blood*; for he ſpoke of his *Body* and *Blood*, which *Body* he call'd *Meat*, and which *Blood* he call'd *Drink*. The *Faithful* underſtand the *Sacrament* of the *Faithful*. But there are ſome, ſays he, who do not believe; they ſaid, This is a hard Saying, who can hear him? 'Tis a hard Saying but to thoſe who are obſtinate; that is, 'tis incredible but to the incredulous.

Et ex Commentario in Pſal. 33. he ſpeaks thus of Chriſt; And he was carried in his
500. own Hands, *&c.* How this can be literally underſtood of *David*, we cannot diſcover, but in Chriſt we find it verified; for *Chriſt* was carried in his own Hands, when giving his own very Body, he ſayd, *This is my Body*; for that *Body* he carried in his own Hands.

S. *Cyril. Alexandrinus lib.* 10. *in Johan pag.* 862. ſpeaking of the *holy Euchariſt*, ſaith, *For why do we eat it?* Is it not, that ſo *Chriſt* may abide within us, even corporeally, by the Participation and Communion of his *holy Fleſh*? 'Tis beyond queſtion, for St. *Paul* affirms, that the *Gentiles* were made *one Body*, *Co-partners*, and *Co-heirs* with Chriſt, *&c.* By the Participation of the Body of Chriſt and his precious Blood, he is united to us, and we again to him.

S. *Joh. Chryſoſtom. lib.* 3. *Sacerdot.* He that ſits above with his Father, in the ſame inſtant of time is touched by all, and gives himſelf to all who are willing to receive him: Whereas Chriſt leaving his *Fleſh* to us, yet is in Heaven alſo.

Sacramental Confeſſion *and* Prieſtly Abſolution, *prov'd by* Scripture, *and the* Teſtimony *of* Holy Fathers.

AND firſt from *Holy Scripture*, S. *Matth.* 18. 18. *Amen*, I ſay to you, whatſoever ye ſhall *bind on Earth*, it ſhall be *bound in Heaven*; and whatſoever you ſhall *looſe on Earth*, ſhall be *looſed in Heaven*. And S. *John* 20. 23. Receive ye the *Holy Ghoſt*, whoſe *Sins* ye ſhall forgive, they are forgiven unto them; and whoſe *Sins*
100. ye retain, they are *retained*. 2 Cor. 5. 18, 19, 20. St. *Paul* ſays, God hath given us the *Miniſtry* of *Reconciliation*, and hath put in us the *Word of Reconciliation*; for *Chriſt* therefore are we *Legates*. And St. *James* 5. 16. Confeſs your *Sins* one to another, *&c.* And *Acts* 19. 18. And as many as were *converted*, came *confeſſing* and *declaring* their *Deeds*.

St. *Cle-*

St. *Clement Ep.* 1. *multo ante med.* ſaith, But if perhaps *Envy* or *Infidelity*, or any other *Evil*, hath crept hiddenly into any ones *Heart*, let him that hath a *care* of his *Soul* not bluſh to *confeſs* theſe things to him that *rules* him, that he may be *cured* of him by the *Word of God*, and good *Counſel*. And again St. *Peter* taught us to break the *evil Thoughts* coming to our *Hearts* upon Chriſt, and to manifeſt them to the *Prieſts* of our *Lord*. *From our Saviour to the Tear*

TErtullian *lib. de Pœnitent. c.* 7. God foreſeeing (ſaith he) the Poiſon [*Sin*] the *Gate* of *Pardon* being ſhut, and the *Bolt* of *Waſhing* being faſt, hath yet permitted ſomething to lie open, and hath placed in the *Porch* the ſecond *Penance*, which may *open* to them that *knock*: And again, *Hom.* 6. *in Exod.* Let him blot out what hath been committed, by doing *Penance*. vid. c. 8.

And again, in *lib. de Pœnit.* He reprehends thoſe who for human baſhfulneſs neglected to *confeſs* their Sins. *vid. c.* 8. 200.

St. *Iræneus lib.* 1. *c.* 9. ſpeaking of ſome Women who had been deceived by *Mark* the *Heretick*, and after *converted*, ſaith, *Ipſæ ſæpenumero cum ad Eccleſiam Dei rediiſſent, confeſſæ ſunt.* When as they return to the *Church* of God, they are *confeſs'd*. And a little after; When, not without great labour, the *Brethren* had *converted* her, ſhe ſpent all her time in *Confeſſion*.

ORigen *Hom.* 2. *in Levit. poſt. med.* There is, ſaith he, by *Penance*, the Remiſſion of *Sins*, when he waſheth his *Bed* with *Tears*, and *bluſheth* not to ſhew his *Sin* to the *Prieſt* of our Lord. And *Hom.* 17. *in* S. *Lucam*, ſaith, For if we do this [ſpeaking of *Confeſſion*] and reveal our *Sins*, not only to God, but alſo to thoſe who are able to cure our *Wounds* and *Sins*, our *Sins* ſhall be *blotted* out by him who ſaith, *Behold, I will blot out as a thick Cloud, thy Iniquities*, &c. *Iſa.* 44. 300.

And again, *Hom.* 1. *in Pſal.* 37. *Peter* and *Paul*, ſays he, and all ſuch as have been placed in the Church after the Apoſtles, are *Phyſicians* to whom the *Diſcipline* of curing *Wounds* hath been committed, *&c.* Becauſe God wills not the *Death* of *Sinners*, but their *Repentance*. *Vid. Hom.* 2. *in Pſal.* 37. *Et Hom.* 17. *in Lucam.*

St. *Cyprian in Tract. de Lapſis*; Let every one of you, I beſeech you Brethren, *confeſs* his *Sin*, whilſt he is yet in this life, whilſt his *Confeſſion* may be admitted, whilſt every ones Satisfaction and Remiſſion made by the *Prieſt*, is grateful with our Lord.

ST. *Ambroſe*; Why do ye baptize, if *Sins* cannot be remitted by a Man? for in *Baptiſm* is the Remiſſion of all Sins; nor is it material whether *Prieſts* challenge this Power, by *Penance*, or by *Baptiſm*, for it is the ſame in both, in *lib.* 1. *de Pœnit. c.* 7. *vid. c.* 2.

S. *Hierom. in lib.* 3. *c.* 16. *Matth.* As there (in the *Old Law*) the *Prieſt* makes the *leprous* Perſon clean, or unclean, ſo here the *Biſhop* or *Prieſt* bindeth or looſeth. 400.

St. *Ambroſe* (again) *in Orat. Mulierem peccatricem*, ſaith, *Confeſs* freely to a *Prieſt* the hidden ſecrets of thy *Soul*, and ſhew them, as thou wouldſt thy hidden *Wounds* to thy *Phyſician*.

St. *Athanaſius Serm. in illa verba, Invenietis pullum*; If, ſays he, thy Bonds are not yet looſed, commend thy ſelf to the *Diſciples* of *Jeſus*; for there be thoſe that can abſolve thee by the *Power* they received from our *Saviour*, when he ſaid, *Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven.*

St. *Jo.*

From our Saviour to the Year

ST. *Jo. Chryſoſt. lib.* 3. *de Sacerdotibus*, ſaith of *Prieſts*, They not only *regenerate* us (by *Baptiſm*) but afterwards have power to *pardon* us our ſins.

S. *Auguſtine Ep.* 180. Some runs, ſays he, unto the Church, asking *Baptiſm*, others *Reconciliation*, others alſo the doing of *Penance* it ſelf. All the conferring and making of Sacraments. *Vid. lib.* 2. *de Viſitat. infirmorum c.* 4.

And again, *Hom.* 12. Our God, becauſe he is pious and merciful, will have us confeſs our *ſins* in this World, that we may not be confounded for them in the next.

Et in Hom. 49. Do *Penance*, ſays he, ſuch as is done in the Church, that the Church may *pray* for you. Let none ſay to himſelf, I do it privately, *&c.* Was it then ſpoken without cauſe, *What you ſhall looſe in Earth, ſhall be looſed in Heaven?* Is it therefore
500. without cauſe, *That the Keys are given to the Church of God? Vid.* S *Maxim. Taurinen. in Hom.* 5. *de Natali* SS. Petri *&* Pauli.

S. *Innocent. Papa in Ep. ad Decentium Eugubinum c.* 7. Moreover concerning the eſteemed weight of *ſins*, it belongs to the *Prieſt* to judge, ſeeing he gives ear to the *Confeſſion* of the *Penitent*; and ſeeing he attends to the Weeping and Tears of him who does *Penance*, it belongs to him to remit the *ſin* when he ſhall ſee ſufficient Satisfaction.

Invocation *and* Prayer *to* Saints, *and that they* pray *for* us; *prov'd by* Scripture, *and the* Teſtimony *of* Holy Fathe r.

AND firſt from *Holy Scripture*; Gen. 48. 16. The *Angel* that delivered me from all evil, keep theſe Children. And *Hoſea* the 12. 4. he ſaith, *Jacob* prevail'd over the *Angel*; he wept and prayed to him. *Rev.* 1. 4. Grace to you, and Peace from him that is, that was, and that ſhall come, and from the ſeven *Spirits* that are in the ſight of the *Throne*. And ſee *Zach.* 1. 12. The *Angel* prays for *Juda* and *Jeruſalem*. *Rev.* 5. 8. The four and twenty *Elders* fell down before the *Lamb*, having
100. every one of them Harps, and Vials full of Odours, which are the Prayers of *Saints*. See 2 *Maccab.* chap. laſt. v. 12, 13, 14. Alſo read S. *Matth.* 18. 10. and S. *Luke* the 15. 10. and *Tob.* 12. 13.

St. *Dionyſ. Eccleſ. Hierarch. c.* 7. *part* 3. 83. I conſtantly affirm, ſays he, with the *Divine Scripture*, that the Prayers of the *Saints* are very profitable for us in this life after this manner: When a man is inflam'd with a deſire to imitate the *Saints*, and diſtruſting his own weakneſs, betakes himſelf to any *Saint*, beſeeching him to be his *Helper* and *Petitioner* to God for him, he ſhall obtain by that means very great *Aſſiſtance*.

And in the ſame *Book c.* 9. That one Providence of the moſt high appointing every man to the extended Hands of proper *Angels* [*Guardians*] to the ſafety of all men.

ST. *Iræneus lib.* 5. *c.* 19. ſaith, As *Eve* was ſeduced to diſobey God, ſo the *bleſſed Virgin* on the contrary, was preſwaded to be *obedient* to God; *Uti Virginis* Evæ *Virgo* Maria *fieret Advocata*. So that the *Virgin Mary* might become *Advocate* for the *Virgin Eve*.

Juſtin Martyr in Apol. 2. *ad Antonium*; We worſhip and adore both God the *Fa-*
200. *ther*, and the *Son*, who taught us theſe things, *&c.* and alſo the Company of his *Followers*, and the *good Angels*, and we *worſhip* them both by *Words*, and *Deeds*, and in *Truth*, even as we our ſelves have been *taught* and *inſtructed*. And the ſame *Juſtin Mart.* ſpeaking of the care of *Angels* over *us*, *In Reſp. ad qu.* 30. *Gentil.* hath theſe words, *Omnes quidem Angeli, & qui præſunt, & qui parent, functionem explent, cæſis & iis quæ ad homines pertinent utilem. Qui autem id muneris acceperunt, ut Comites hominum ſint & Cuſtodes, ſemper augentur, minuuntur nunquam*, &c.

St. *Cyprian*

ST. *Cyprian Ep.* 57. Let us pray for each other wherever we are, and eaſe one anothers Troubles by mutual *Charity*. And which ſoever of us ſhall by the Divine Appointment be firſt taken out of this life, let our *Love* ſtill continue in the preſence of God, and let our *Prayers* never ceaſe even for our *Brethren* and *Siſters* at the *Mercy-ſeat*. *From our Saviour to the Year*

Origen in Lamentatione; I will begin to fall down on my Knees, and pray to all the *Saints* to ſuccour me, who dare not ask God, for the exceeding greatneſs of my ſin. O *Saints* of God! with *Tears* and *Weeping* I beſeech you to fall down before his *Mercy* for me a *Wretch*. And again, *Hom.* 3. *in Cantica*. All the *Saints* departed, bearing yet *Charity* towards the living, it ſhall not be inconvenient to ſay, That they have a care of their Salvation, and help them with their Prayers to Gods for them: For it is written in the *Maccabees*, *This is* Jeremy *who always prays for the People*. 300.

Euſebius Alexandrinus in Homil. de Veneratione Sanctorum refect. Jodoc. Coccius lib. 5. *de Sanctis*: For this cauſe hath God taught us to celebrate the Memory of his *Saints*, that they by receiving and hearing of *Hymns* and *Praiſes*, they may beſeech God, that he will admit our poor *Prayers*.

ST. *Ambroſe Serm. de* SS. Petro *&* Paulo, *ſaith*, Whoſoever honoureth the *Martyrs*, honoureth *Chriſt*; and he that deſpiſes the *Saints*, deſpiſeth *Chriſt*. And in *lib. de Viduis*, he ſays, We are to deſire the Aſſiſtance of the *Angels*, who are appointed for our *Defence*. We are to *pray* to the *Martyrs*, whoſe Patronage we may juſtly claim, on the account of their Bodies which we poſſeſs. They can *pray* for the *Remiſſion* of our *ſins* now, who cancell'd their own, if they were guilty of any, by the Effuſion of their Blood. Let us not be aſhamed to call them in as Advocates for our Failings, who when they were alive, were themſelves ſenſible of the Infirmities of the Body. 400.

St. *Hierom Ep.* 27. *in the Epitaph of* Paula, calls upon her thus, Farewel, O *Paula*, by thy *Prayers* ſuccour his old Age who honours thee. Thy Faith and good Works unite thee with *Chriſt*. Whatever thou ſhalt ask now, being in his preſence, thou wilt the eaſilier obtain. See what he writes in *lib. contra Vigilantium*.

ST. *Auguſtin. lib.* 20. *contra Faſtum, c.* 21. *Chriſtians* celebrate together the memory of the *Martyrs* with a *religious ſolemnity*, both to excite to an imitation of them, and that they may be *Partakers* of their *Merits*, and be aſſiſted by their *Prayers*.

And in *lib.* 7. *de Bapt. contra Donatum*: Thus he invokes the *bleſſed Martyr* St. *Cyprian*; May he therefore help us in his *Prayers*, while we are toiling in this mortal *Fleſh*, as in a darkſome Cloud, that by God's Grace we may uſe our beſt endeavours to imitate his holy Life.

And in *Pſal.* 85. All the *Martyrs*, ſays he, that are with Chriſt intercede for us, nor ceaſe they to pray for us, unleſs we ceaſe to fight after their example. 500.

S. *Chryſoſtom in Hom. de* SS. *Bernice, Proſdoce, & Domnina*; Let us pray to them, and heartily beſeech them to be our *Patroneſſes*; for their Intereſt is great, not only whilſt alive, but dead alſo; nay much greater ſince their Death, *&c.*

Theodoret. lib. de curandis Græcor. affectionibus Serm. 8. where ſpeaking of their aſſembling to the *Temples* of the *Martyrs*, and praying for particular Neceſſities, ſaith, Neither do they make their Addreſſes to them as to Gods, but only beſeech them as *holy men* to intercede to God for them.

Vid. Theod. Serm. 8. *de Martyribus*.

Purgatory

Purgatory *and* Prayer *for the* Dead, *prov'd by* Scripture, *and the* Teſtimony *of* Holy Fathers.

From our Saviour to the Year

AND firſt from *Holy Scripture*. Thou alſo in the *Blood* of thy *Teſtament* haſt let forth thy *Priſoners* out of the *Lake* wherein there is not *Water*, Zach. 9. 11. And *Mal.* c. 3. He ſhall ſit as purging fire, and purge the Sons of *Levi*.

S. *Matth.* 12. 32. Some Sins ſhall neither be forgiven in this *World*, nor in the *World* to come. [Therefore ſome are forgiven in the World to come, *viz.* Venial ſins.]

1 *Corinth.* c. 3. v. 13, 14, 15. The work of every man ſhall be manifeſt, for the day of our Lord will declare it, becauſe it will be revealed in *Fire*; and the work of every one, of what ſort it is the *Fire* ſhall try; if any mans work abide, he ſhall
100. receive a reward; if any ones work burn, he ſhall ſuffer loſs, but himſelf ſhall be ſaved, yet ſo as by Fire.

St. *Matth.* 5. 27. Be at agreement with thy Adverſary, *&c.* And thou be caſt into Priſon, *Amen.* I ſay to thee, thou ſhalt not go out from thence till thou haſt paid the utmoſt Farthing. *Vid.* 1 Peter 3. 19, 20.

S. *Dionyſius lib. de Eccl. Hierar. c.* 7. The venerable Prelate coming, prays over the *dead Body*; he implores the *Divine Clemency* to pardon all the *ſins* committed by the deceaſed Party.

TErtullian *lib. de Corona Militis c.* 3. We make, ſays he, *Oblations* for the Dead, and keep the *Anniverſary* of their *Birth*. And in *lib.* 10. *de Monagamia c.* 10. ſpeaking of the *Obligation* of a *Chriſtian Widow* towards her deceaſed *Husband*, he writeth thus; She *prays* likewiſe for his *Soul*, and begs in the mean time *Refreſhment*
200. for him, and that he may have part in the firſt *Reſurrection*, and makes *Oblations* on the *Anniverſary-days* of his *Departure*.

And in *lib. de Anima c.* 18. *Tertullian* writes thus; Seeing we underſtand that *Priſon* which the *Goſpel* demonſtrates, to be places below, and the laſt *Farthing*, we interpret every ſmall *Fault* there to be puniſh'd by the delay of the *Reſurrection*: No man will doubt but that the Soul doth recompence ſomething in the places below.

Read *Ferardentius in Annotation.* 3. *in Irænæ. lib.* 1. *c.* 2.

ST. *Cyprian in Ep.* 52. *ad Antonian.* where he ſhews how much the ſtate of *Purgatory* differs from that of *Paradiſe*, ſaying, It is one thing to wait for *Pardon*, another thing to come to *Glory*: it is one thing to be ſent into *Priſon*, from whence not to return till he has paid the utmoſt Farthing; another thing preſently to receive the Reward of *Faith* and *Vertue*: It is one thing for ſins to be mended, to be tormented by long Pains, and to be purged a long time by *Fire*; and another thing to have all ſins cleanſed by *ſuffering*: And laſtly, it is one thing to rely upon the *Sentence* of our Lord in the day of *Judgment*, and another thing to be now preſently *crowned* by our Lord.

300. *Euſebius Alexandrinus in Hom. de Dominica refert. Cocc. lib. de Pœnitent. Art.* 5. In the *Oblation*, ſays he, be mindful of thy *Parents* and *Brethren*, who are now departed this Life, for by ſo doing thou procureſt great reſt to the *Souls* departed.

Arnob. l. 4. *adv. Gen. p. ult.* What reaſon was there that our *Churches* ſhould be thrown down, in which *Prayers* were offered to our Sovereign God, *Peace* and *Mercy* was implor'd for all, for *Magiſtrates*, *Armies*, *Kings*, *Friends* and *Enemies*, whether *alive* or *dead*.

St. *Cyril-*

ST. *Cyrillus Hieroſol. Catech. Myſtag.* 5. Then, ſays he, we pray for the *holy Fathers* and *Biſhops* deceaſed, and laſt of all for ſuch as have died amongſt us; firmly believing that thoſe *Souls* find great Relief, for whom the *Prayer* is offer'd of that holy and awful Sacrifice which lies upon the *Altar*. *From our Saviour to the Year*

St. *John Chryſoſtom Homil.* 3. *in Ep. ad Philip.* Theſe things were not in vain ordain'd by the *Apoſtles*, that in the venerable and dreadful Myſteries (the *Maſs*) there ſhould be made a Memory of thoſe who are departed this life; they knew much benefit would accrue to them. 400.

St. *Gregory Nyſſen. in Orat. de mortuis*, ſaith, That ſuch as die, having been cleans'd from their *ſins*, either in this life by *Prayers* and the practice of *Vertue*; or after their death, having made ſatisfaction in the *Furnace* of the *purging Fire*, are receiv'd into bliſs. *Vid. S Greg. Nazianz. Orat.* 39. *in ſancta Lumina. Et Baſil. in c.* 9. *Iſa.* See S. *Epiph. Hæreſ.* 75. 12. 8.

ST. *John Chryſoſtom Hom.* 41. *in Ep.* 1. *ad Corinth.* If a *Sinner* has departed this Life, *&c.* we muſt relieve him as much as poſſible, not by our *Tears*, but by *praying* for him, by giving *Alms*, and making *Oblations* for his *Soul*, &c. Neither is it in vain that he that *officiates* at the *Altar* in the time of *Divine Sacrifice*, cryes out thus: For all thoſe that ſleep in *Chriſt*, and for them that make Commemoration for them; for if there were no Commemoration made for the *Dead*, there would be no ſuch thing ſaid. For what we do here is no *Stage-play*, no, God forbid, but what is inſtituted by the *Holy Ghoſt*. Let us therefore help them, and make Commemoration for them. 500.

S. *Auguſtinus in lib.* 2. *de Geneſi contra Manichæos c.* 20. He who has not perhaps till'd his Field, but has ſuffer'd Thorns to over-grow it, hath in this life the Curſe of his Land in all his Works, and after this life ſhall either ſhave the Fire of Purgation, or elſe eternal Pain. *Et in lib. de Civit. Dei c.* 24. Neither could it be truly ſaid of ſome, That they are neither forgiven in this Life, nor in the Life to come, unleſs there were ſome, who, though they are not forgiven in this Life, yet ſhould be in the Life to come. *Et in Enchir. c.* 110. Neither is it to be denied, that the Souls of the Dead are eaſed by the Piety of their living Friends, when the Sacrifice of the Mediator is offer'd for them, *&c.*

Vide S. *Aug. lib. de cura pro mortuis. c.* 1. *Et lib.* 9. *Confeſſ.* 12, 13.

The Eighteen *General Councils*, which (with the Catalogue of *Chief Paſtors*) ſufficiently ſhews the *Churches Viſibility*, and *continued Succeſſion* in all *Ages*, until this our *preſent Age*.

THe firſt Council of *Nice*, Pope *Sylveſter* preſiding, *Fathers* 318. *Anno Domini* 325. againſt *Arius* the *Heretick*. Authors *Euſeb. Socrat. Baronius.*

I. Of *Conſtantinople*, Pope *Damaſus* preſiding, *Fathers* 150. *Anno Dom.* 381. againſt *Macedonius* the *Heretick*. Authors, *Genebra, Photius, Socrat. Baronius.*

I. Of *Epheſus*, Pope *Celeſtine* preſiding, *Fathers* 200. *Anno Dom.* 431. againſt *Neſtorius* the *Heretick*. Authors, *Nicephor. Sigibert. Genebr. Baron.*

Chalcedon, Pope *Leo* preſiding, *Fathers* 600. *Anno* 451. againſt *Dioſcorus* and *Eutyches*, Hereticks. Authors, *Sigibertus, Baroni. Leo* Ep. 50.

II. Of *Conſtantinople*, Pope *Vigilius* preſiding, *Fathers* 165. *Anno* 553. againſt *Peter* Archbiſhop of *Conſtantinople. Anthim. Theodor.* &c. Authors, *Niceph. Baron.*

III. Of *Conſtantinople*, Pope *Agatho* preſiding, *Fathers* 289. *Anno* 680. againſt the *Monotholites, Paul, Sergius, Cyrus, Theod.* &c. Authors, *Cedrenus, Baron.*

II. Of *Nice*, Pope *Adrian* I. preſiding, *Fathers* 350. *Anno* 787. againſt the *Iconoclaſts*. It condemned the Synod of *Conſtant.* under *Leo* the *Hær. Emp.* Auth. *Cedr. Bar.*

IV. Of *Conſtantinople*, Pope *Adrian* the II. preſiding, *Fathers* 101. *Anno* 869. againſt *Photius* for uſurping the Chair of *Conſtantinople*, &c. Authors, *Niceph. Bar.*

I. Of *Lateran*, Pope *Calixtus* II. preſiding, *Fathers* 300. *Anno* 1122. to reconcile Chriſtian Princes, and to drive out the *Saracens* from the *H. Land.* Authors, *Pla. Bar.*

II. Of *Lateran*, Pope *Innocent* II. preſiding, *Fathers* 1000. *Anno* 1139. for the conſervation of Eccleſiaſtical Rights, and againſt *Peter* the Anti-Pope. *On. Bar.*

III. Of *Lateran*, Pope *Alexand.* III. preſiding, *Fathers* 300. *Anno* 1179. againſt the *Albigenſis* and *Waldo*, the *Hær.* Merchant of *Lions.* Authors, *Platin. Onn. Bar.*

IV. Of *Lateran*, Pope *Innocent* III. preſiding, *Fathers* 1285. *Anno* 1215. in part againſt the *Albigenſis* and *Sacramentarians*, &c. & in part for the *H. Land. Gen. Spond.*

I. Of *Lions*, Pope *Innocent* IV. preſiding, *Fathers* 140. *Anno* 1245. againſt the Emper. *Frederic* II. where S. *Lewis* K. of *France* is made Head of the Exp. to the *H. Lan.*

II. Of *Lions*, Pope *Gregorius* X. preſiding, *Fathers* 1000. *Anno* 1274. againſt the Errors of the *Greeks*, and for the *H. Land.* Authors, *Plat. Onup. Spondan.*

Vienna, Pope *Clement* V. preſiding, *Fathers* 300. *Anno* 1311. againſt the *Begaurdes* and other *Hereſies*, and for recovery of the *H. Land.* Auth. *Plat. Onu. Spond.*

Florence, Pope *Eugenius* IV. preſiding, *Fathers* 141. *Anno* 1439. in this was the *Greek Schiſmaticks* again united to the Ch. of *Rome*, & ſubſcrib'd it. Auth. *Pla. Spon.*

V. *Lateran*, Pope *Julius* II. & *Leo* X. preſiding, *Fathers* 114. *Anno* 1512. partly againſt the *Turks*, partly for reformation of manners. Authors, *Genebrard. Onuph.*

Trent, Pope *Paul* the III. & *Pius* IV. preſiding, *Fathers* 255. *Anno* 1545. againſt *Martin Luther, Calvin*, and other *Hereticks*, and for Reformation of Manners, *Onu. Gen.*

The

The Definitions of ſome Councils.

THE firſt *Council* of *Nice*, *Can.* 39. *Abrah. Defined*, That he who holds the See of *Rome*, is the Head and Chief of all the *Patriarchs*, ſeeing he is the *firſt*, as *Peter* to whom power is given over all *Chriſtian Princes*, and all their People, as he who is Vicar of Chriſt our Lord over all People, and the *Univerſal Church* of Chriſt; and he who ſhall contradict this, is *Excommunicated* by the *Council*. This *Council* alſo *defined*, *lib.* 3. *Decret. de Divina Menſa*. That the Lamb of God which takes away the ſins of the World, is placed upon the Sacred Table to be ſacrificed by the *Prieſt* unbloodily: And that we receiving his precious Body and Blood, do believe theſe things to be Signs of our *Reſurrection*. And in *Can.* 18. It calls the bleſſed *Euchariſt*, the *Body* and *Blood* of Chriſt. And in *Can.* 14. it ſaith, That *Deacons* (who have no power to offer Sacrifice) ought not to give the *Body* and *Blood* of Chriſt to *Prieſts* who have ſuch power. The ſame *Council* in *C.* 65. *Arabian. Cod. decreed*, That a *Biſhop* dying, notice of his Death ſhall be given to all *Churches* and *Monaſteries* in the *Pariſh*, that *Prayer* may be made for him. And *Can.* 11. it *decreed*, That ſuch as deny'd their *Faith*, ſhould do many years *Penance*.

The ſecond *Council* of *Nice*, *Act.* 3. 6. *ſaith*, Let us do all things with the *Fear of God*, asking the *Interceſſions* of the *unſpotted Mother of God*; as alſo of the *Angels*, and all the *Saints*. The ſame *Council*, *concerning Eccleſiaſtical Traditions*, *defines thus*: Whoſoever ſhall dare to think otherwiſe, or teach after the Cuſtom of wicked *Hereticks*, to violate *Eccleſiaſtical Traditions*, let him be *Anathema*, Act. 7. p. 686.

The fourth *Lateran Council defin'd C.* 1. That *Bread* is by the Divine Power *Tranſubſtantiated* into the *Body*, and *Wine* into the *Blood* of Chriſt.

Berengarius, Head of the *Sacramentarians*, was condemn'd firſt in a *Council* held at *Rome*, *An.* 1050. and by another at *Marcelles* under Pope *Leo* the IX. *An.* 1053. and alſo by another held at *Lateran* under Pope *Nich.* II. *Anno* 1057. where he abjur'd his *Hereſie*, and dy'd a *Catholick*. And laſtly, his *Hereſie* was condemn'd in the 4th. great *Council* of *Lateran*, by 1285 *Fathers*. In which *Council* alſo *Tranſubſtantiation* was *defined*, as is ſaid above.

The *Council* of *Conſtance* (ended under Pope *Martin* the V.) *Anno* 1418. condemned *Jo. Wickliffe*, *Jo. Huſs*, and *Jer.* of *Prague* for *Hereticks*.

The *Council* of *Florence Decret. Sup. union. Jacobino. & Armenor. defin'd*, That by Virtue of the words of Conſecration, the Subſtance of the *Bread* is converted into the Body of Chriſt, and the Subſtance of the *Wine* into his Blood. In the ſame Decree it defines *Penance* to be a *Sacrament*, and that the Effect of it, is *Abſolution* from *ſin*.

Apoſtolical Traditions.

WHat you ſee here own'd by a general Conſent of *Holy Fathers* to be the *Doctrine* of the *Primitive Church*, the very ſame is deliver'd down to us by an uninterrupted *Tradition*, as the *Faith* and *Doctrine* of the ſame Church. And that *Apoſtolical Tradition* is the true Rule of *Chriſtian Faith*, ſhall be yet here prov'd by the *Teſtimony* of *Holy Scriptures*, and of thoſe *Primitive Fathers*. And firſt, in 2 *Theſſ.* 2.15. Therefore Brethren ſtand ye faſt, and hold the *Traditions* which ye have learn'd, whether by *Word*, or by our *Epiſtle*. *Phil.* 4. Thoſe things which you have been taught, and heard, and ſeen in me, thoſe do ye. 2. *Tim.* 22. The thing that thou haſt

haſt heard of me before many *Witneſſes*, the ſame commend thou to *faithful men*, which ſhall be fit to teach others alſo. *Fathers* in the ſecond *Century*, St. *Iræneus adverſ. Hær. lib.* 3. *c.* 3. If the Fathers had left us no *Scripture* at all, ought we not to follow the order of *Traditions*?

In the third *Century*, *Tertullian vide lib. de Præſcript. c.* 17, 19, 21, 37. What I believe, ſays he, I receiv'd from the preſent Church, the preſent Church from the Primitive, that from the *Apoſtles*, the *Apoſtles* from *Chriſt*. In the ſame *Century*, *Origen Tract.* 29. *in c.* 24. *Matth. ſub fin.* ſaith, In our underſtanding *Scripture*, we muſt not depart from the firſt *Eccleſiaſtical Tradition*.

In the fourth *Century*, S. *Athanaſius lib.* 1. *de Decret. Concil. Niceni.* This *Doctrine*, ſays he, we have demonſtrated to have been delivered from Hand to Hand, by *Fathers* to *Sons*. S. *Hieronym. in Dialogo contra Luciferianos c.* 4. Although, ſays he, it were not under the Authority of *Holy Scripture*, yet the Conſent of the whole World in this part gives it the Authority of a Precept. For there are alſo many things, which by *Tradition* are obſerved in the Churches, that challenge to themſelves the Authority of *Written Laws*. *Epiphanius Hæreſ.* 61. ſaith, We muſt uſe *Traditions*, for the *Scriptures* have not all things, *&c.*

In the fifth *Century*, S. *Jo. Chryſoſtom. Hom.* 4. *in* 2 *Theſſ.* 2. It is evident, ſays he, that the *Apoſtles* did not deliver all things by *Writing*, but many things without, and theſe be as worthy Credit as the other. S. *Auguſtine Ep.* 118. *ad Januar.* ſaith, But thoſe things which we, and the whole World obſerve, without any Authority of *Writing*, but only of *Tradition*, 'tis to be underſtood, were commanded and appointed to be retain'd either by the *Apoſtles*, or *General Councils*, which are of *Authority* in the Church. And *lib.* 2. *contra Julianum c.* 10. What they have found in the *Church*, that have they kept; what they have learned, that have they taught; what they have receiv'd from their *Fathers*, that have they deliver'd to their *Sons*. *Vid.* S. *Aug. lib.* 4. *de Bapt. contra Donat. c.* 23, 24.

Ad Gloriam Dei, Amen.

Per T. W.

THE PAMPHLET ENTITULED, Speculum Eccleſiaſticum, OR AN ECCLESIASTICAL PROSPECTIVE-GLASS, CONSIDERED, In its Falſe REASONINGS AND QUOTATIONS.

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IMPRIMATUR,

Hic Liber cui Titulus, [The *Speculum Eccleſiaſticum*, &c. Conſidered, &c.]

Oct. 24. 1687. *Hen. Maurice* R^mo. in Chriſto P. D. Wilhelmo Archiep. Cant. a Sacris.

THE PAMPHLET ENTITULED, SPECULUM ECCLESIASTICUM: OR, AN Eccleſiaſtical Proſpective-Glaſs, &c.

THere can be no greater Argument of a baffled and erroneous Cauſe, than when the Aſſertors of it are forced to maintain it with manifeſt Impoſtures. The Religion of the Church of *Rome* is in great meaſure owing to Legends and Forged Writings: With the firſt they deluded the vulgar; and with the ſecond, circumvented the wiſer part of mankind. The Uſurpation of the See of *Rome* was never ſubmitted to, nor its Primacy believed in the *Weſt*, till the ſpurious Decretals of *Iſidore Mercator* were univerſally received by a blind and ignorant Age, and believed to be the genuine Decrees of Ancient Popes. No ſooner did Learning begin to flouriſh in the laſt Age, but theſe Phantaſms diſappeared, were decried, and diſowned by all learned and ingenuous men. To produce them anew upon the ſtage, and urge the Authority of them in this learned

age, can be no other than the last efforts of a despairing and dying Cause, which wanteth both Reason and Truth to uphold it. To recur to these Forgeries, after the falseness and folly of them hath been detected and demonstrated by learned men of both Communions; is an invincible Argument, that the Doctrine of the Church of *Rome* was at first founded on them, and cannot now be maintain'd without them.

It may justly be wondred, that men whose office and design it is to uphold the Cause of the Church of *Rome*, and perswade others of the truth of it, should make use of such artifices, as will infallibly, when discovered, make all sober men suspect her Cause of falseness, and accuse her Agents of dishonesty. Yet this hath been lately done by some Gentlemen of the Church of *Rome*, in a little Pamphlet, called *Speculum Ecclesiasticum*, or an *Ecclesiastical Prospective-Glass*; wherein all the Ancient Forgeries of the Church of *Rome* are reproduced, and alledged as undoubted Testimonies of Antiquity. An Imposture so gross and palpable, that if unadvisedly committed, the Ignorance of this Author must be deplorable; if voluntarily, his Fraud must be detestable. Such miserable delusions are unfitly calculated for our Age, and can serve for no other end, than for what they were at first invented, to amuse Children, and seduce weak people.

The Author divideth his *Prospective-Glass* into eight Parts or Columes; and in them undertaketh to prove the Doctrines of the Church of *Rome* from Scripture, and the Testimonies of the Fathers of the Church for the first 500 years. The proofs of Scripture I shall not consider, because they are either wholly impertinent, or have been often answered by the Writers of our Church; and upon the Testimonies of Antiquity, I will only make some

ſome few Obſervations: For ſo idle a Paper deſerves not a ſtrict and ſevere Anſwer.

The firſt **Column** of our Adverſary treateth of the Churches continued Succeſſion, and the tradition of all Chriſtian Doctrines through all Ages of the Church. This might well have been ſpared, and concerns no more the Church of *Rome*, than it doth any other particular Church. In the Church of *England* we have a Succeſſion of Biſhops continued down from the Apoſtolick times to this day. The nomination or particular enumeration of them, is neither neceſſary nor uſeful. None will deny the Churches of *Epheſus*, *Smyrna*, and *Philadelphia* to have enjoyed a continued Series of Biſhops from the Apoſtles times; yet are the names of the far greater part of them unknown. Neither is the Succeſſion of the Biſhops of *Rome* certain and undoubted. The immediate Succeſſors of St. *Peter* are at this day unknown. *Linus* moſt probably died before him. *Cletus* and *Anacletus* were moſt certainly the ſame perſon. In ſucceeding Ages many great and long Schiſms happened, wherein two, and ſometimes three Popes together pretended to the Papal Chair, whoſe right was ſo dubious and uncertain, that *Wernerus Rolluinck* * profeſſeth, moſt learned and conſcientious men could not diſcern to which party they ought to adhere. And at this day, the *French* and *Italian* Writers agree not in compoſing a Catalogue of Popes; the firſt placing divers among the Popes, which the ſecond reject as Antipopes. No other eminent See of the Catholick Church hath ſuffered theſe diviſions: So that the Succeſſion of the Biſhops of *Rome* is more doubtful and uncertain than any other Succeſſion of Biſhops in the World. St. *Irenæus* indeed, St. *Auguſtin*, and *Optatus*, alledged by this Writer, diſputing againſt the Hereticks, object to them that they are upſtarts,

* Faſcic. Temp.

ſtarts, men of yeſterday, who could not deduce their Succeſſion from the Apoſtles; whereas their Catholicks had a viſible Succeſſion of Biſhops preſiding in their Churches from the Apoſtles times: and to prove this, produce the Succeſſion of *Roman* Biſhops, not as of ſo many Heads of the Univerſal Church, but as of the Biſhops of the moſt eminent See of the Weſtern Church. For the force of their Argument lay not in the particular Succeſſion of the *Roman* Biſhops, but in the ſeveral Succeſſions of all the Catholick Biſhops of the Univerſal Church; of which they produced that of *Rome* as an example. This appears plainly from the words of *Irenæus*, who prefixeth this Preface to his Catalogue of *Roman* Biſhops: *Seeing it is too much to reckon up the Succeſſion of all Churches, I will inſtante only in that of* Rome: As for Succeſſion of Doctrine, we may with far greater juſtice claim that, than do our Adverſaries. For the Church of *England* admitteth, receiveth, and believeth all Doctrines which have been univerſally taught and delivered down by all Churches in all Ages; and propoſeth none to her Children as neceſſary to be believed, which have not that univerſal teſtimony: Whereas the Church of *Rome* commandeth ſeveral Doctrines to be believed upon pain of *Anathema*, which were unknown to Antiquity, and are at this day denied by the greater part of Chriſtians.

The Fourth **Column** of the Unity of the Church, is of the ſame ſtamp. We, no leſs firmly, than our Adverſaries, believe the *Catholick Church to be one:* We willingly allow that there is no hope of Salvation out of the Pale of that Church, and have always aſſerted Schiſm to be a damnable ſin. But that the particular Church of *Rome*, or in Communion with the See of *Rome*, is that Univerſal Church; that a ſmall and corrupt member

ber of it is the whole; and that all Churches not Communicating with the Biſhop of *Rome*, are Schiſmatical; this we neither believe, nor can our Adverſaries prove: Certainly all the teſtimonies here alledged inſinuate no ſuch thing. But if Schiſm be ſo great a ſin, if wilful and unneceſſary Separation from any part of the Catholick Church be damnable; What ſhall we ſay of thoſe perſons, whoſe office and employment it is to promote and foment this Schiſm, and draw the Members of the Church of *England* into an unlawful ſeparation from her? To accuſe the Church of *England* of Schiſm or Separation from the *Papiſts*, is to go contrary to ſenſe and reaſon: For 'tis notorious to the whole World, that all the Subjects of *England* communicated with our Church till the 10th year of Queen *Elizabeth*; when upon the Pope's prohibition, a ſmall party flew off into ſeparate Aſſemblies, who have ſince continued their ſeparate Meetings under the name of *Roman Catholicks*. And ſhall the Church of *England* be ſaid to have ſeparated from thoſe men? This cannot be ſaid with any colour of Truth. That Papal prohibition began the Schiſm, which till then had no exiſtence. For the Church of *England* never did by any judicial act forbid her Children to Communicate with the Catholick Churches beyond Sea; nor require of her Communicants the belief of any point denied by them, or disbelief of any point maintained by them.

The third **Column**, of the Churches Infallibility, is of the ſame nature, and equal impertinence. We believe there ever was ſince the time of Chriſt, and ſhall be to the end of the World, a Church, or collection of men, believing all things neceſſary to Salvation. But that this Church is no other than the particular Church of *Rome*; and that to the belief of all neceſſary Articles, ſome

falſe

falſe and erroneous Opinions never was, nor ſhall be intermixed; we do not believe, and it never can be proved. Now all the Teſtimonies alledged by our Author amounts to no more than this, That the Church of Chriſt is indefectible, ever did and always ſhall exiſt. That the whole Faith of Chriſt is always taught and preſerved in it; and that in her Boſom Salvation may ever be found and obtained: But all this doth no more concern The Church of *Rome*, than it doth the Church of *England*. Our Author indeed alledgeth Three paſſages, wherein the Church of *Rome* is particularly mentioned: The firſt is a Complement of St. *Cyprian's* to Pope *Cornelius*, That to St. *Peter's* Chair Infidelity cannot have acceſs. This hath been oftentimes anſwered by our Divines, and is indeed a meer Compliment, or at moſt, a declaration of his expectations grounded upon the proſpect of a Learned and Orthodox Clergy, which then preſided in the See of *Rome*. Beſides infinite places of the Ancients might be produced, wherein they beſtow no leſs Encomiums upon particular Churches, which by the confeſſion of our Adverſaries not only may, but have actually fallen from the Faith. Thus St. *Ignatius* ſaith, the Church of *Epheſus was predeſtinated before all Ages, to continue for ever in a permanent and unchangeable glory*. An expreſſion which infinitely ſurpaſſeth St. *Cyprians* Compliment. The Second paſſage is taken from *Victor Vitenſis*, whom our Author ignorantly calls *Uticenſis*, where *Eugenius* Biſhop of *Carthage* being urged by the *Arian* Tyrant *Hunnericus* to give an account of his Faith, deſired leave to ſend to all his Fellow Biſhops in the whole Catholick Church that they might meet in a General Council, particularly to the Biſhop of *Rome*, who was the moſt eminent Biſhop of the Weſtern Church and firſt Patriarch of the World. For no General Coun-

Perfidia.

Epiſt. ad *Epheſ.*

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cil could be held without the preſence of all the Patriarchs either by themſelves, or by their Legates. That *Eugenius* deſired not the preſence or advice of the Pope for any belief of his Infallibility, is manifeſt from what *Victor* * immediately ſubjoins, that *Eugenius* ſaid this, not becauſe there were wanting men in *Africa*, who were able to refute the objections of the *Arians*, and vindicate the Catholick Cauſe: But that ſuch Biſhops might be drawn into *Africa*, as feared not the threats and violence of *Hunnericus*, being none of his natural Subjects. The third is a paſſage of St. *Cyril* of *Hieruſalem* in his Apology againſt *Ruſinus*, that *the Roman Faith, commended by the Apoſtles, cannot be changed.* Of this Apology I ſhall ſpeak ſomewhat hereafter: To the words alledged, I need only ſay, our Adverſaries can never prove that unchangeable Faith, which the Apoſtle commended, to be the Faith of the preſent Church of *Rome*.

* De Perſecut. Vandal. l. 2.

Thus have we proved three of our Authors *eight Columns* to be wholly trifling and impertinent; I will next obſerve his ignorance and miſtakes of Chronology. St. *Cyprian* is by him placed before *Origen*; when as the latter was a famous Writer of the Church long before the firſt was converted to the Faith. *Gregory Nyſſen* and St. *Hierom* are ranked before *Athanaſius*; who was a Biſhop before either of the other were born. *Tertullian* before *Theophilus Antiochenus*, who was a Biſhop near Twenty five years before the other was made Prieſt. *Victor Vitenſis* placed in the beginning of the 4th Age, who lived in the end of the 5th. But our honeſt Author, becauſe he writ of a Perſecution, thought he muſt neceſſarily mean an Heathen Perſecution, and therefore ſet him before *Lactantius*. In the ſame manner he placeth St. *Cyril* of *Alexandria* before St. *Chryſoſtom*; and St.

Ambroſe before St. *Athanaſius*. But Chronology is not the buſineſs of our Author. Let us next view his Criticiſm: where we ſhall find all the Fables and Forgeries of Ancient and latter times adapted and produced by him.

I begin with the Decretals of the Ancient Popes; out of which he cites the Epiſtles of St. *Clemens*, *Anacletus*, and *Pius*. It were ſuperfluous to reſume an Argument ſo often cleared, and to prove theſe Epiſtles to be ſpurious, if we had not to deal with a generation of men, whoſe either ignorance or effrontery requireth it. This hath been often confeſſed, and at large demonſtrated by Learned Writers of the Church of *Rome*, but more fully by the Reformed Divines: Inſomuch that it is long ſince become a received and undoubted opinion among all the learned men of both Communions. And indeed the thing is manifeſt beyond all contradiction; For no Pope, Father, or Writer, before the 9th Age ever made mention of them. The Vulgar Verſion of the Bible is conſtantly uſed in them, which was not compoſed till the beginning of the fifth Age. They are almoſt wholly made up of an infinite number of paſſages ſtoln from the Writings, Canons and Conſtitutions of Authors, Councils, Popes and Emperors, who lived between the Third and the Ninth Age. They are neither adapted to the genius, nor neceſſities of thoſe times: Frequently they oppoſe Hereſies, which began not till the 4th Age. Are full of ridiculous Anachroniſms, barbarous Phraſes, and fooliſh Soleciſms, which thoſe firſt and purer Ages could not be guilty of. Laſtly, they mention many points of Diſcipline and Eccleſiaſtical Terms, which were unknown to the three firſt Ages, and not introduced till ſome Ages after. Not only the falſity of theſe *Decretals* is apparent and confeſſed; but their Author and

Age

age can be aſſigned. They were firſt publiſhed to the World by *Riculphus Biſhop of Mentz*, who received them from *Iſidore Mercator* in the beginning of the *Ninth Age*. *Bellarmin*, *Baronius*, *Perron*, and *Petavius* acknowledg them to be dubious, and dare not defend them. But latter Criticks of the Church of *Rome* openly confeſs them to be ſpurious. Thus *Labbe* and *Coſſart* in their Collection of Councils, affix a note of falſity to every one of them: And particularly give this Cenſure of moſt of them: That *they are eſteemed ſuppoſititious by learned Catholicks*. *Baluzius* † gives an account of their Original, progreſs and reception in the *Gallican* Church: And *Du Pin* affirmeth, *They are rejected with a common conſent*.

† A prefat. ad Reginon.

The ſpurious Writings of *Dionyſius* the *Areopagite*, come next to be conſidered: Which forgery our Author ſo fully believeth, that he ever placeth them immediately after the Holy Scriptures. That they belong not to the *Areopagite* is manifeſt from the univerſal ſilence of the ancients, till the Sixth Age: The ſubtile argumentation and elaborate ſtile of them far different from the ſimplicity of the Apoſtolick times. They were writ in the flouriſhing eſtate of the Church; and therefore make no mention of Martyrs or Perſecutions; but rather frequently oppoſe the Hereſie of *Arius*. The Author of them cites the *Apocalypſe* of St. *John*, and *Ignatius* his Epiſtles, particularly that to the *Romans*, written juſt before his Martyrdom in the year 107. long after the *Areopagites* death. I might add, that he mentions many Ceremonies not introduced into the Church till the *Fourth Age*; ſpeaks of the Order of *Monks*, and cites St. *Clemens* of *Alexandria*. But I need not inſiſt any longer upon a thing ſo evident. The falſity of theſe Writings is confeſſed, and demonſtrated

by *Petavius*, *Morinus*, *Launoy*, *Oudin*, *Du Pin*, and many other learned Authors of the Church of *Rome*.

The Commentaries of *Theophilus Biſhop of Antioch* upon the Goſpels, are moſt certainly the product of a *Latin* Writer, and therefore ſpurious. Such Commentaries were indeed anciently extant under *Theophilus* his name; but were rejected by St. *Hierom* (*a*) as ſuppoſititious. As for thoſe we now have, they were forged after St. *Cyprian*'s time. For the Author tranſcribes a paſſage out of *Cyprian*'s ſixth Epiſtle to *Magnus*. Upon which account, *Labbe* and *Du Pin* do eſteem this Work to be ſpurious. The Oration of St. *Hippolitus* t he *Conſummation of the World*, is of the ſame ſtamp, as appears from the barbarous ſtile, childiſh expreſſions, and fooliſh Fables, which may be found in it. For which reaſons *Du Pin* ſaith, It is very uncertain, and may be juſtly call'd in queſtion.

(*a*) De Script. Eccl. cap. 25.

But to what miſerable ſhifts is our Author reduced, when he citeth the Epiſtle of St. *Athanaſius to Pope Felix*; an Epiſtle forged by *Iſidore Mercator*, together with the *Decretals*, and almoſt wholly patch't up out of the Acts of the *Lateran Council* under Pope *Martin*, in the year 649: And wherein *Athanaſius* tells *Fælix*, that he had been ordained Biſhop at *Rome* by his ſacred hands; whereas the true *Athanaſius* was ordained at *Alexandria* more than Forty years before *Fælix* was made Pope. *Binius* acknowledgeth it to be ſpurious, and *Labbe* (*b*) gives this ſcornful cenſure of it 'Ad malas Mercatoris 'merces has ineptæ farraginis quiſquilias. 'Baronius, 'aliique eruditi viri ablegant; which I will not tranſlate, leſt I ſhould be thought to rail, inſtead of confuting.

(*b*) Concil. Tom. II. p. 844.

However, to alledge a ſpurious Writing, may be only a matter of artifice to impoſe upon an unwary Reader: But to cite the undoubted Work of one Author, under the

the name of another, to whom it was never before attributed, can be no other than groſs ignorance. Our Author citeth St. *Hierom*'s Third Apology againſt *Ruffinus* under the name of St. *Cyril* of *Hieruſalem*, who was dead many years before the name of *Ruffinus* was known, or this Apology written. Whether this was a matter of deſign, that the Reader might never be able to conſult the place, our Author can beſt tell. Certainly the paſſage is infinitely trifling and impertinent. For St. *Hierom* accuſing *Ruffinus* of a forgery in publiſhing at *Rome* an Apology for *Origen*, under the name of *Pamphilus* the *Martyr*, tells him he had miſt of his deſign; For the *Romans* did not believe it to be the Work of that Martyr: And then adds, that the *Roman* Faith, commended by the Apoſtle, could not be impoſed upon by ſuch tricks. This is a piece of flattery, which even no ſober *Papiſt* will allow to be ſtrictly true. For all grant that the whole Church may be deceived in judging a matter of fact; ſuch is, whether this or that Author writ ſuch a Treatiſe. And the Church of *Rome* hath been actually deluded by many Impoſtures of this nature, as the Spurious *Decretals of Iſidore Mercator*, which ſhe received and uſed as genuine for many Ages. But not to depart from this very inſtance, St. *Hierom* hath ſufficiently refuted his own words by impoſing upon the *Romans*, in perſwading them that this Apology, tranſlated and publiſhed by *Ruffinus*, was not the work of *Pamphilus*, but of *Euſebius*. For it truly belonged to the former. *Euſebius* indeed added Five Books to it. But thoſe were not tranſlated by *Ruffinus*.

That the Book *de Cæna Domini* ſhould in this Age be cited under the name of *Cyprian*, may be juſtly admired; when it is not only confeſſed by all to be ſpurious, but the true Author of it is known, *Arnoldus* Abbot

bot of *Bonvalle* in *France*, in the Twelth Age. To him do *Raynaudus*, *Labbe*, *Oudin*, *Du Pin*, and almoſt all Manuſcript Copies aſcribe it.

St. *Ambroſe*'s Work of *the Sacraments* hath been call'd in queſtion by many great and learned men of the Reformed Churches. If it ſhould be allowed in the main to belong to St. *Ambroſe*; they muſt, however, grant that it hath been miſerably interpolated and corrupted by latter hands. For *Bertram* citeth ſeveral places out of it, which cannot now be found in it. But if this be dubious, it is moſt certain that the Sermons of St. *Ambroſe* are ſpurious: Being no other than a Collection of the Sermons of ſeveral Authors, ſome more, others leſs ancient. This *Bellarmin* and *Labbe* acknowledg. Many of them may be found among the Sermons of *Maximus Taurinenſis*, and particularly that of St. *Peter* and *Paul*, cited by our Author. The books *de Pœnitentia*, *Petrus Soto* (*a*) maintains to be ſpurious; and ſome learned men have ſubſcribed to his Opinion. In like manner *Eraſmus* contends that the Homilies of *Origen* upon the *Pſalms* are ſpurious, and *Bellarmin* placeth them among the dubious Writings. But in theſe Two laſt Caſes, nothing certain can be determined.

(*a*) Inſtitut. Sacerd. tit. de neceſſ. Confeſ. Lect. 2.

The books *de Viſitatione Infirmorum*, cited by our Author, under the name of St. *Auguſtin*, *Bellarmin* and *Labbe* confeſs to be ſpurious. That they are ſo, need no other argument than the fooliſh arguments and barbarous ſtile of them, unworthy of the judgment and learning of St. *Auguſtin*. *Eraſmus* giveth this Cenſure of them, *The work of a prating Fellow, who had neither Wit nor Learning. What ſhame or reaſon have thoſe perſons left, who obtrude ſuch Writings to us under the name of* Auguſtin? Our Author refers us to the Second book of

of this Treatiſe for a proof of Sacerdotal confeſſion. There indeed we may find this Confeſſion commended, adviſed and enjoyned (which is alſo done by the Church of *England*) but in the mean while the neceſſity of it diſowned, and the ſufficiency of a private confeſſion to God acknowledged. For the Author blaming ſome perſons who dehorted men from Sacerdotal confeſſion, ſaith, Let not the ſuperſtition of theſe Dreamers ſeduce you, which confirmeth ſinners in their reſolutions of not confeſſing to a Prieſt, *Quia ſalvat Sacerdote inconſulto ad Deum peccatorum confeſſio: Becauſe confeſſion of ſins to God without conſulting any Prieſt, is ſufficient to Salvation*: Where he plainly allows the truth of this propoſition, but blames the ill application of it. But becauſe our Author refers us to this ſpurious Treatiſe; I would deſire him to turn one Page farther, where he will find the Doctrine of doing any Penance after Death, and conſequently of Purgatory, called *a deteſtable blindneſs of heart, and occaſion of the deſtruction of Souls.*

O exterminanda cordis cæcatio. O perditionis animarum occaſio. l. 2. c. 8.

The *Quæſtiones ad Græcos*, cited by our Author under the name of St. *Juſtin Martyr*, are on all ſides confeſſed to be ſuppoſititious, particularly by *Bellarmin*, *Labbe*, and *Du Pin*. The juſtice of this Cenſure is evidently evinced from the frequent mention therein, made of the *Manichees*, who were not heard of till more than a Hundred years after *Juſtin*'s death. The Lamentation of *Origen* is the trifling product of ſome fooliſh *Latin* Writer; and therefore juſtly rejected as ſpurious by *Bellarmin*, *Baronius*, (*a*) *Labbe*, *Huetius*, and *Du Pin*. I might add, that it was formerly condemned by Pope *Gelaſius*, if his Decretal were not equally ſpurious. However, that excuſeth not our Author; ſince that Decretal is univerſally received by all the Writers of the Church of *Rome*.

(*a*) Ad an. 252.

Our

Our Author citeth, *Two Fragments of* Euſebius *Alexandrinus* out of *Jodocus Coccius*. But we have great reaſon to believe, that they are not genuine. For *Euſebius Cæſarienſis* (*a*) in mentioning *Euſebius Alexandrinus*, ſpeaks not one word of his Writings; which that accurate Hiſtorian would by no means have omitted, if there had heen any known in his time. No one of the Ancients make the leaſt mention of ſuch a Writer: Nor was he ever heard of till *Coccius* and *Turrain* produced ſome fragments out of his Homilies. As for *Coccius*, he had not skill enough in this kind to paſs a critical judgment upon the Writings of the ancients: and *Turrain* cannot be ſecurely truſted. For all the World knows with how great violence he maintained the Apoſtolick Canons and Conſtitutions to be genuine: A poſition which none but fools and mad men can believe.

(*a*) Hiſt. Eccl. l. 7. c. 2.

The *Arabick Canons* of the firſt Council of *Nice*, are a no leſs fooliſh than evident forgery of latter times. All the *Greek* and *Latin* Copies give us no more than XX. Canons of that Council. *Gelaſius Cyzicenus* ſaith (*b*) no more were made. The *African* Biſhops ſending into the Eaſt for true and correct Copies of them, receive from *Atticus* of *Conſtantinople*, and *Cyril* of *Alexandria* no more than XX. and theſe LXXX. *Arabick* Canons were never heard of till brought out of the Eaſt in the laſt Age by the Legates ſent by *Pius* IV. to the Patriarch of *Alexandria* to invite him to the Council of *Trent*. But I need not uſe many arguments. They ſufficiently betray themſelves by the frequent mention of Names, Rites, and Cuſtoms which obtained not in the Church till after the Council of *Nice*. I will inſtance only in their ſeveral Conſtitutions, about Monaſteries, Monks and Nuns, as that they be ſhaved, and uſe a diſtinct habit

(*b*) Hiſt. Con. Nic. l. 2. c. 30.

bit from the reſt of mankind; cuſtoms which were not known till ſome Ages after. And that we may not ſeem ſingular in making this Cenſure, the Learned *Abraham Ecchellenſis* (*c*) confeſſeth, That many of them were forged, others changed, and all accommodated by the ſeveral Sects of the *Eaſt* to their ſeveral Ages and Perſwaſions.

(*c*) Prefat. ad Verſion.

The ſincerity of our Author deſerveth next to be conſidered, which I fear would be found very ſmall if I had time and leiſure to compare all his Citations with the Originals. Thoſe few which I have compared, give me a juſt ſuſpicion of his fraudulent dealing in the reſt, and may reaſonably create the ſame prejudice in all his Readers. I will produce a few Inſtances. In the Fifth Column he citeth theſe words of *Irenæus* (*a*), *How can they be aſſured the Bread is made the Body of our Lord?* In the Original it is *eſſe Corpus ſuum*, where he hath Tranſlated *eſſe* to be *made*. A few lines after he produceth a paſſage of *Tertullian*, which no man in his right wits could ever have alledged for Tranſubſtantiation: For the intire ſentence is one of the moſt pregnant Teſtimonies of all Antiquity, againſt that monſtrous opinion; the words are theſe (*d*), *The Bread taken and diſtributed to his Diſciples, he made his Body, by ſaying, This is my Body, that is, the Figure of my Body.* Our Author hath cut off the latter part, and given us only the firſt words of this Paſſage. What name ought juſtly to be given to this Artifice, let others judg; but certainly none can call it ſincerity. The corruption of *Juſtin* Martyr in the 7th Column is no leſs groſs and evident; where our Author citeth theſe words out of his Second Apology: *We worſhip them* (the good Angels) *both by words and deeds, even as we our ſelves have been taught and inſtructed.* The *Greek* words are theſe, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ πάντι βουλομένῳ μαθεῖν, ὡς ἐδιδάχθημεν, ἀφθόνως διδάσκοντες; *honouring them both in word and deed; and freely teaching every*

(*d*) L. 4. c. 57.

(*e*) Adv. Marcion. l. 4. c. 40.

one who desireth to learn those things wherein we been instructed. A little before, he had cited *Dionysius* the *Areopagite*, for Prayers to the departed Saints, where he wilfully mistakes that Writers meaning; and what the Counterfeit *Dionysius* speaks of the Prayers of our pious Fellow-Christians here on Earth, applieth to Prayers made to departed Saints; and not only so, but falsifieth his words in more than one place; the passage is this *; Ὠφέλιμοι πάμπαν εἰσὶν ἐν τῷ δὲ τῷ βίῳ τῶν ἁγίων αἱ προσευχαὶ κατὰ τόνδε τὸν τρόπον, εἴ τις ἱερῶν ἐφιέμενος δώρων, —— ἐλθὼν ἐπὶ τίνα τῶν ὁσίων ἀνδρῶν ἀξιώσειεν αὐτὸν οἷ γενέσθαι συλλήπτορα καὶ συνικέτην, ὠφεληθήσεται πάντως ἐκ τούτου. *This I affirm consonantly to the Scripture; That the prayers of holy men are very useful in this life, this way. If any one desiring the Divine Graces, and be well disposed for the reception of them, shall (as being conscious of his own unworthiness) come to some holy man, and desire him to assist him, and pray together with him, he shall receive hence the greatest benefit.* The words thus justly Translated, do neither favour nor relate to Prayers to the Dead. In the same Column he hath produced some words of St. *Chrysostom* *, with no more ingenuity; for he translates παρακαλῶμεν αὐτὰς, *Let us pray to them*; indeed the word ἀξιῶμεν follows, *Let us desire them*, (which yet our Author after his wonted manner exaggerates, *Let us heartily beseech them*): But that this was a meer rhetorical Flight, may be demonstrated beyond all doubt; for in the immediately foregoing sentence he speaks much greater things of their dead Reliques, and Repositories; to which yet even our Author will grant that Prayers are not in a strict and proper sense to be addressed: *In this Fire of Devotion*, saith he, *let us fall down to their Reliques; let us embrace their Repositories; for even the Repositories of Martyrs have great Virtue, as the Bones of Martyrs have great Force.* These Rhetorical Apostrophes are frequent to all Orators, and ought

* De Ecclesiast. Hierarch. c. 7.

* Orat. de SS. Bernic. & Prosdoce.

not

not to be drawn into Dogmatical Propositions.

I return now to consider our Authors **Columns** separately. The Second is about the Primacy of the Pope, and consists of some Testimonies of the Fathers, which abating the spurious ones, insinuate no more than that St. *Peter* was Prince or First of the Apostles, the Foundation upon which the Church was built, and the Keeper of the Keys of the Kingdom of Heaven; all this we readily acknowledg: None ever denied a Primacy of Order to St. *Peter*; the Scripture assures us that the Apostles were all Foundations of the Church; and our Saviour committed the Keys of the Kingdom of Heaven to them all: If any of these Testimonies seem to attribute somewhat greater and more eminent to St. *Peter*, we are to consider that Orators seldom contain themselves within the severe bounds of truth, when they set themselves to make an Encomium of any. The Ancients speak no less things of St. *Paul*, and attribute to him no less swelling Titles, as might easily be proved, if our intended brevity would permit it. I will produce only some passages of St. *Chrysostom* *, who calls him *The Tongue of the World, the Light of the Churches, the Foundation of Faith, the Pillar and Ground of Truth, the Vessel of Election, the Temple of God, the Mouth of Christ, the Harp of the Holy Ghost, the Doctor of the World, the Teacher of Divine Opinions, the Schoolmaster of the World, upon whom the eyes of the whole World were cast, and upon whom the care of all the Churches in the World depended; to whose Government God had committed the whole World, to whom the whole World was committed, and all the Churches under the Sun, who governed all the Churches, People, Nations and Cities of the Earth, to whom none can be equalled, who had the Primacy, greater than all others; to* Michael *was committed the Government of the Jews, but to Paul, the Earth, the Sea, both the habitable, and*

* Hom. in Rom. xvi. 3. in terra mot. & Laz. in Paulum, &c.

Hom. ad eos qui scandalizati sunt. Hom. de esemos. & collat. Τὰ περὶ τὸν Παῦλον.

inhabitable World, the Illuminator of the World, the greatest of all Men, who alone possessed all the perfections of the other Patriarchs, Apostles, Saints and Martyrs, who is admired and honoured beyond all the other Apostles. None of them was greater than him, yea none was equal to him. I am confident no passages can be found in all Antiquity in favour of St. *Peter*, which can equal these produced out of one Author in favour of St. *Paul*. The most expres passage which our Author alledgeth, is that of *Tertullian* †, where he is supposed to call the Pope *Chief Pastor, Bishop of Bishops, and Blessed Pope*. But alas! all these are Ironical Expressions, directed to, not the Pope, but the Bishop of *Carthage*, as hath been invincibly proved by a Learned Man *, now of our Church. The more expres Testimonies which remain, are only the first and the last of this Column: The first our Author thought so considerable, that he chose against his usual custom to give it us in *Latin*: It is part of the Inscription of St. *Ignatius*'s Epistle to the *Romans*, wherein he calls them *the sanctified and illuminated Church, which presides in the Country of the Romans*. These inscriptions of Epistles were according to the Custom of the Eastern Nations, filled with great and swelling Titles, of which unhappily this to the *Romans* was one of the most modest; for he bestows far greater Titles upon other Churches in some of his Epistles, and particularly calls the Church of the *Philadelphians* πεπλη ροφορημένω *raised to the utmost pitch of perfection*; as for the word illuminated, it is a Title which the Ancient Christians bestowed upon all Baptized Persons, whom they called φωτιζόντας and πεφωτισμένους, as Baptism was commonly called φωτισμός. And then for presiding in the Countrey of the *Romans*, every particular Episcopal See presideth in her own Dioceses; and therefore *Ignatius* doth not say, which presideth in the whole World, but *which presideth in the Province of* Rome.

Οὐδεὶς ἐκεῖνου μείζων ἀλλὰ οὐδὲ ἴσος ἐστί.

† Lib. de Pudic.

* Alix. Differt. de Script. Tertul, p. 70.

Rome. The laſt Teſtimony is taken from *Socrates* and *Sozomen* atteſting that the Eaſtern Synods were not valid, unleſs confirmed by the Pope; that he had a peculiar Priviledge of reſtoring Biſhops unjuſtly depoſed, and that to him belonged the care of all the Churches. But firſt, neither of the Hiſtorians affirm, That the Pope had any ſuch priviledge which was not common to the other Patriarchs. For it was the conſtant cuſtom of the Ancient Church, that in all emergent occaſions of the Church, the Patriarchs ſhould interpoſe their judgments, as being more peculiarly obliged to it, by that eminent ſtation which they held among other Biſhops: Not that the judgment of every one was authoritative, or immediately put in execution (for their judgments were oft-times contrary) but they thereby only declared what they thought juſt and Canonical, which if it was not performed, they with the Biſhops ſubject to them, uſed to deny communion to the other party. Beſides, there was a particular reaſon in the caſe mentioned by theſe Hiſtorians. For *Athanaſius* being depoſed by the *Arians*, both Catholicks and *Arians* had ſubmitted the Arbitration of the whole cauſe to Pope *Julius*. As for the confirmation of Councils; no Council could be General, till approved by all the Patriarchs; & therefore if a Synod were held in the Eaſt, wherein the *Roman* Patriarch was preſent, neither by himſelf, nor by his Legates; no wonder if the Decrees of it obliged not the Weſtern Patriarchate, till confirmed by the Pope. For no more did the Weſtern Synods oblige the Eaſtern Churches, till confirmed by the Eaſtern Patriarchs.

The *Fifth* **Column** treateth of *Tranſubſtantiation*, wherein moſt of the Teſtimonies produced by our Author, ſay no more than that the Euchariſtical elements after Conſecration are the Body and Blood of our Lord. This we alſo aſſert and believe; but then the queſtion remaineth ſtill, in what

what ſenſe they are the body and blood of Chriſt; of the remaining citations the moſt expreſs are thoſe of *Juſtin Martyr*, St. *Ambroſe*, and St. *Auguſtin*. The firſt even in the words cited by our Author affirms, That our Fleſh and Blood are nouriſhed by the Euchariſtical elements; and therefore could not believe Tranſubſtantiation. The Second indeed ſaith (*a*) that a preternatural change is made in the elements after Conſecration, and the Bread then becomes the Body of Chriſt, which was born of the Virgin *Mary*, was crucified and buried. But that he means his typical not natural body, is manifeſt from the beginning of this Chapter, where he compares this heavenly food to *Manna*, or the Bread of Angels; and prefers it becauſe that is ſubject to corruption, if it be kept from day to day; but this is free from corruption, which whoſoever religiouſly taſts, cannot ſuffer corruption. From which words, Three ſeveral Arguments of a typical ſenſe may be formed. For firſt, as Manna was not truly, but typically the Bread of Angels: So neither is the conſecrated Bread truly, but typically the Body of Chriſt. Secondly, The conſecrated elements are as to the matter of them ſubject to corruption: And therefore St. *Ambroſe* believed not the matter of them, but only what they repreſented, to be the body of Chriſt. Thirdly, He affirms this incorruptible Body of Chriſt to be received only by the Religious communicant: Whereas if *Tranſubſtantiation*, be true, it is equally received by the moſt Irreligious perſon. St. *Auguſtin* in the place (*a*) cited by our Author expreſly denieth all natural preſence. His words are theſe, *When our Lord Jeſus Chriſt ſpoke of his Body, He ſaid, Whoſoever eateth not my fleſh, and drinketh not my blood, ſhall not have eternal Life: For my fleſh is meat indeed, and my blood is drink indeed. His Diſciples, who followed him, were afraid, and ſcandalized at that ſpeech, and not truly underſtanding it, thought that our Lord ſpoke ſomewhat harſh*

(*a*) De initandis, cap. 9.

(*a*) Comm. in Pſal. 33.

harſh, as if they were to eat that fleſh, and drink that blood, which they ſaw. They could not bear this; as if they had ſaid, How can this be? Error, ignorance and folly had poſſeſſed them: Where he goes on to ſhew that this averſion of the Apoſtles proceeded from a miſapprehenſion of our Lord's meaning; as if he intended to give them his natural fleſh and blood to eat: *Whereas our Lord knew what he meant; he ſpoke of Sacraments*, or a ſacramental preſence. This paſſage ſufficiently explains the following Clauſe cited by our Author, unleſs we can ſuppoſe St. *Auguſtin* in this obſcure ſentence to have contradicted the Doctrine by him plainly delivered in the precedent Words. Sacramenta prædicabat.

The Sixth Question corncerns *Sacramental Confeſſion*, Prieſtly Abſolution and Penance; and in all reſpects is wholly impertinent; as may appear by theſe few conſiderations. Firſt, Then the Church of *England* retaineth and adviſeth to her Children Confeſſion, Abſolution and Penance; But then ſhe maketh not the firſt abſolutely neceſſary to Salvation; nor the Second a judicial, but only declaratory act; nor the Third properly ſatisfactory for ſins: Nor do any of the Teſtimonies produced by our Author, prove theſe poſitions. Secondly, The Confeſſion uſed in the ancient Church was not Auricular, but publick; not lodged in the breaſt of the Prieſt, but made before the whole Congregation. And when afterwards about the time of the *Decian* Perſecution theſe confeſſions became ſo numerous, that the Church could not hear them all, a *Pænitentiarius* was choſen out of the Presbyters to receive them, he did not keep them ſecret to himſelf, but only paſs judgment which were fit to be made known to the whole Church, and to be performed in the publick Congregation, and which not. 3. Abſolution of the Prieſt was not believed to be judicial or authoritative, and immediately to abſolve before God, but only declaratory of the pro-

promiſes of pardon made by God to all penitent ſinners, and to have no other neceſſary effect, than the reſtoring of the penitents to the peace of the Church. This may be proved by that very paſſage of St. *Hierom*, which our Author citeth, where he compareth the Prieſtly abſolution, to the cleanſing of Lepers by the Prieſts under the old Law; a compariſon very frequent with the Fathers. For as the *Jewiſh* Prieſts made not the Lepers clean, but only declared them ſo to be, and ſuppoſed them to be clean before their declaration; otherwiſe the declaration would not in the leaſt have contributed to their cleanſing: So a ſacerdotal Abſolution remits not the guilt of ſins, but ſuppoſeth them to have been before remitted by God, and declareth ſo to be; otherwiſe the abſolution of a Prieſt will avail the ſinner nothing, nor ſet him right in the Court of Heaven. 4. Penance in the ancient Church was chiefly intended, not as a ſatisfaction to God for the violation of his Laws, but as a ſatisfaction to the Church, for the ſcandal given to others, and reproach drawn upon the whole Church by the former crimes or irregular practice of the penitents: And therefore was ever augmented or relaxed according to the various exigencies or neceſſities of times. 5. In the ancient Church, Penance ever preceded Abſolution, and was the means of obtaining it: Whereas in the Church of *Rome*, the Penitent is firſt abſolv'd, and then ſome ſubſequent Penance is impoſed on him: Which takes away the very nature of Penance, Confeſſion and Abſolution, as they were uſed and deſigned the ancient Chriſtians; and tends only to the intereſts of the Prieſt, and deluſion of private ſouls.

The *Seventh* **Column** undertaketh to prove the lawfulneſs of *Invocation or Prayer to Saints*, and that they pray for us: the latter we need not deny; but maintain, that that will not warrant the former. So that when all the ſpurious Teſtimonies, thoſe which we have al-

already answered, and those which prove only that the departed Saints pray for us, be expunged; there remain no more than one of St. *Ambrose* (for that of St. *Hierom* is a plain historical Apostrophe) and one of *Theodoret*. As for the first, I might justly oppose the authority of some learned men, who maintain this Book *de Viduis*, whence the passage is taken, to be suppositious. But I will content my self to say, That our Author hath falsely translated the place, by rendring *Obsecrandi sunt Angeli pro nobis, ut*, &c. *Obsecrandi sunt Martyres, We are to desire the assistance of the Angels; we are to pray to the Martyrs*: Whereas the words do not in the least insinuate an Exhortation of Prayer to be made to them by us; but only a wish, that they would pray for us, and that we should gratefully accept their charitable kindness in so doing. The Passage || of *Theodoret*, as cited by our Author, is a plain forgery. For *Theodoret* speaks not one Syllable of praying to the Martys; and what our Author translates, *beseech them as Holy men to intercede to God for them*, is no more in the *Greek* than this, ὡς θείους καὶ θεοφιλεῖς γεγενημένους ἄνδρας, *We honour, or reverence them as holy men.*

|| De curand. affect. Græc. Orat. 8.

The last **Column** treateth of *Purgatory*, and Prayer for the dead. The first we believe to be a Fable, and to have no ground, either in Scripture or Antiquity. The second our Church doth not condemn, only hath prudently omitted it in the publick Service, because it is a thing dubious in it self, and not approved by Scripture. The use of it in the Ancient Church, doth not in the least prove the belief of Purgatory. For they anciently prayed for all Saints departed whatsoever, even for the blessed Virgin, Apostles, Martyrs and Confessors; and their Prayers respected not alleviation of freedom from any internal Punishment, but only the day of Judgment, that God would hasten it; and when that comes, receive all departed Souls into the beatifical Vision, which they generally believed was

not bestowed to the departed Saints till the day of Judgment. That Purgatory was anciently believed, our Author's Testimonies do in no wise prove. Some of them indeed mention a purging Fire; But that Fire was not to exist till the Day of Judgment, when all Souls were to pass through it, and to continue a shorter or longer time in it, according to their greater or lesser Purity. No intermediate punishment between Death and Judgment was believed, besides the delay of Resurrection, if that can properly be called a punishment.

There remains only to consider our Author's Catalogue of general Councils: Wherein he hath committed many gross, and, as I fear, wilful mistakes. He makes Pope *Sylvester* preside over the Council of *Nice*; but *Eusebius* and *Socrates*, whom he citeth, say no such thing. *Baronius* indeed saith it: but all the World knows the contrary. For *Hosius* Bishop of *Corduba* presided, and subscribed in his own name before the Legates of Pope *Sylvester*. That *Damasus* presided over the first Council of *Constantinople*, is so egregiously false; that that Council was both begun and ended without so much as the knowledg of the Pope, or any other Western Bishops. That *Cyril* Patriarch of *Alexandria*, not Pope *Celestin*, presided over the Council of *Ephesus*, is manifest from the Acts of that Council, from the Commission given to him by the Emperor for that purpose, and from all the Historians of those times. *Cyril* indeed acted for Pope *Celestin*, but not as president, but as one Fellow-Bishop manageth the Proxy of another here in *England*, in the House of Lords. In the Council of *Chalcedon* Pope *Leo*'s Legates were so far from presiding, that all the Canons of the Council were made in their absence, and not only without, but against their consent. For when the Legates in the next Session protested against the Canons, they were over-ruled by the Council, and forced

forced to submit. That Pope *Vigilius* presided over the Fifth General Gouucil, or Second of *Constantinople*, is so impudent a Falshood, that it might with equal reason be pretended that *Luther* or *Calvin* presided over the Council of *Trent*: For *Vigilius* who was then at *Constantinople*, gathered an opposite Convention of *Western* Bishops, wherein publishing a long Constitution or Decree in favour of the *Tria Capitula*, he concludes with a severe Censure and Condemnation of all who should hereafter Write, Teach, or Propose any thing contrary to his Decree, which he knew was then in doing in the General Council. The Popes Constitution was read in the Council, and notwithstanding it was Decreed, *Can.* 12, 13, 14. That whosoever defended the *Tria Capitula*, or even did not Anathematize them, should be himself Anathematiz'd. After the Conclusion of the Council, and not till then, *Vigilius* submitted, and writing an Epistle to *Eutychius* Patriarch of *Constantinople*, who had presided over the Council, professeth he was now very sorry that by the instigation of the Devil he had dissented from the Council, and in contempt of brotherly Charity had openly disagreed from them, and contended with them; that now he was convinced of his Errors, and therefore retracting his former actions, ratified and submitted to the Decrees of the Council. In the Seventh General Council our Author reckoning up the Hereticks condemned by it, as *Paulus*, *Sergius*, *Cyrus*, *Theodosius*, comes off with an *&c.* the meaning of which may easily be discovered for this *&c.* was invented to save the reputation of Pope *Honorius*, who together with the rest was Anathematized by the Council as a notorious and pestilent Heretick. The Second *Council* of *Nice* was formerly denied to be General by *Theodorus Studites*, altho a great Patron of Image-Worship; and was condemned in the same age by the great Council of *Francfort*. The Fourth Council o

Constantinople in the Year 869 was ever accounted a Schismatical Conventicle by the *Greek* Church. All the following Councils were confined to the *West*, and wanted both the Presence and Suffrage of the *Eastern* Patriarchs, and consequently were not Oecumenical: Many of them are not at this day universally received in the Church of *Rome*; and others are rejected and condemned by the *Gallican* Church, as the First Second, Third, and Fourth of *Lateran*, First, and Second of *Lyons*, as to the Constitutions and Canons injurious to the Civil Right of Princes: The Councils of *Florence*, and Fifth of *Lateran*, are wholly rejected by her, and the Council of *Trent* but in part received: Our Author pretendeth, that in the Council of *Florence* the *Greeks* were united to the Church of *Rome*, and subscribed the Union. If a forced compliance of a few Bishops compelled by the threats and force of their Emperor can be call'd an union, this was indeed one: But many of them subscribed for fear of Death, and most for fear of starving, as *Sylvester Sguropulus* an Eye-witness assureth us; and all of them when returning home, were so detested and hated by their Country-men, that they were esteemed worse than Infidels, and not permitted to be buried in holy Ground.

I might make some farther Observations upon our Authors Paper, as why he left that of *Constance* out of the number of *General Councils*, and yet afterwards produced its Authority; how disagreeing the forms of Recantation, prescribed to *Berengarius*, are to the present Belief of the Church of *Rome*, and how little the Testimonies produced by him in favour of Apostolical Traditions, concern the *Romish* Doctrine of Traditions. But what I have already said, is enough to shew that there is a Generation of men in the World, who adding a profound Ignorance to a false Zeal, fear not to sacrifice all Considerations of Shame and Honesty, of Truth and Reason, to a present Interest, and the poor advantage of a short-liv'd Imposture. FINIS.

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